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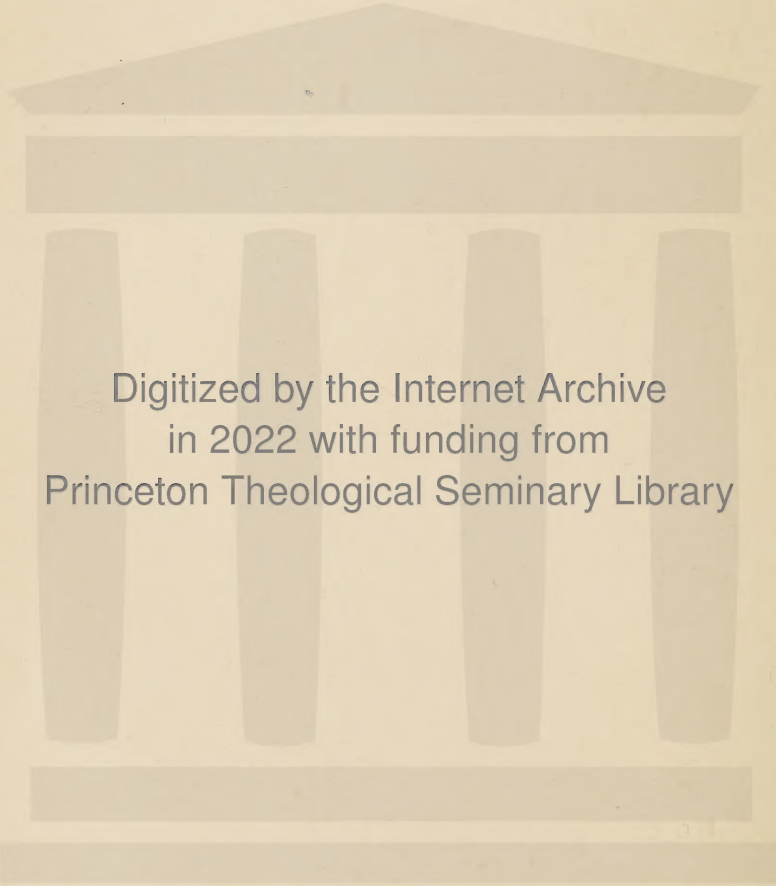
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The divine indwelling



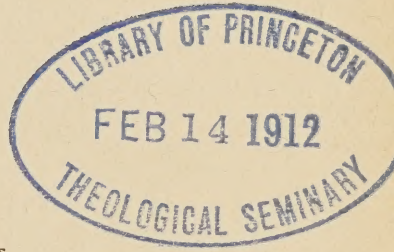
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THE DIVINE INDWELLING

BY

E. WOODWARD BROWN

AUTHOR OF "LIFE IN SOCIETY."



"To whom God would make known what is
the riches of the glory of this mystery, Christ
in you the hope of glory."



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I.

THE DIVINE SIDE OF INDWELLING.

CHAPTER I.

A GENERAL VIEW.

ONLY in a relative sense are we to understand that "the Holy Ghost was not given until after Jesus was glorified." Before Pentecost his presence was not so universal, so permanent, so powerful as now; but there were spiritual lives, there were prophets and revelations, miracles and endowments then. Yet now the sphere is greater; the light, the power, the consolation are greater; faith, love, joy, and peace are greater; privileges are greater—this in extent, in permanency and power. Old Testament prophets continually speak of the day transcending theirs; but there has ever been a measure of the Spirit, even the "Light which lighteth every man that cometh into the world." From the beginning it was meant, and ever it has been endeavored, that God should be especially with man—in whom earthly creative work has reached its goal, in whom nature is united to spirit and earth to heaven—and it is only because of his fall and his sin that he has not been "filled with all the fullness of God."

So, then, we may have a life full of God's governing and helpful presence. This was the life of Abraham, the life of Moses, the life of the prophets. This was the life of Jesus. He had constant thought of the Father's presence, constant support in it. He is the most illustrious example of this life. At his baptism "the heavens were opened, and the Holy Ghost descended upon him in bodily shape as a dove." The Spirit gave him guidance: "Being full of the Holy Ghost," he was led by the Spirit into the wilderness, and returned "in the power of the Spirit into Galilee." The Spirit gave him consolation: there were depths and extremities in his trial that demanded for him help; and God, who works everywhere with his own—their comforter—worked now and here with his Son. The Spirit also gave that boldness, supported by an inward witness to truth and right; that independence of all illegal ecclesiasticism, all unrighteous public opinion, all unwise private advice, the Saviour had. The Spirit also gave the knowledge, the wisdom, and the utterance: "The Spirit of the Lord is upon me," read Jesus, "and he hath anointed me to preach the gospel." The Spirit, too, gave the vision of the triumph, this perhaps in some hour of sadness, and Jesus exclaimed, "I beheld Satan fall as lightning from heaven." And the Spirit gave him power to conquer death, for the Spirit

kept the holy body unsoiled and in its integrity ; then quickened and upraised it ; for we read, " Put to death in the flesh, but quickened in the Spirit."

Jesus, the example of all Christian graces and glories, is, in this union of the Spirit with himself, our forerunner. The process in him repeats itself in those that are his. Do we not read : " Abide in me, and I in you ; " " He dwelleth with you, and shall be in you ; " " Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you " ? Paul says : " The Holy Spirit dwelleth in us ; " and John : " Greater is he that is in me than he that is in the world ; " and Peter : " By the promises we are made partakers of the divine nature." We also read : " Know ye not that the Holy Ghost is in you, except you be reprobates ? " When Jesus said, " I am the vine, ye are the branches," he saw the vine of life, the eternal stock below the branches and before the fruit, steadily sending vigor into brittle tendril and tough branch, into green grape and ripening fruit. Do we not read : " Be filled with the Spirit," and, " That Christ may dwell in your hearts by faith," and, also, " That ye might be filled with all the fullness of God," and again, " Of his fullness have all we received " ?

This indwelling is as possible for all as is the air that speeds over the earth, pervades every place, sweeps round and round all things ; this when

over the sea and across the mountain and over the valley ; this when filling all broad, free spaces, all far-spreading distances. This indwelling Spirit is as possible for all as is the sun ; no particularity, no exclusiveness, no unfairness in dealing with any ; never and in no circumstances out of reach of any. The promise is, " Whosoever." The gift is, " The Holy Spirit to them that ask." Not an animal, not the smallest of the Infusoria, but has the power to open and close its mouth to receive or reject food—the power to do this at pleasure. So not a man but can receive God.

That God is *for* his own we all know. He calls them by their names, he numbers the very hairs of their heads, he puts their tears in his bottle, he counts their sighs and watches their steps. But he is also *in* his own ; drawing and bending and softening ; indispensable and inseparable. His are the grace of the new birth and all the sweet spiritual life. His are the guidance and the comfort his own receive ; his their liberty, their sealing and witness, in all the calm, the joy, and the power. His are their adoration and praise, their confessions and intercessions. His are those hymns and doxologies that prelude the worship of the angels and of the spirits of the just. He was the inspiration of the prophets and apostles. His are the planting and training, the guiding and guarding of the church. His is grace, in all its

mighty words and laws, its mighty ordinances and works.

We may walk along this avenue of the garden of our Eden, look a little at the vista down and beyond, and glance also over the sward and the flowers on either hand as we go. It is a place of waters and fruits and good company. Many in it are the sacred things of courage and consolation and hope. A river of life flows beside each believer's path, the river of life from the throne of God. Every one may drink of the creative and recreative water; every one *does* who repents of sin, lives in faith, and walks in light. The tree of life that stands in the paradise of God, bearing twelve manner of fruits, bears them for the people of God, and its leaves are for the healing of the nations. At this living tree ours need not be a stranger's look, one over the fence, but an owner's look, a straight, appropriating, and satisfying look.

Through this gate we enter as never elsewhere into the wonders of God. This union is the foundation, broad and strong, of the church; beneath the whole and supporting the whole is the Rock, the living Rock on which the living stones are set, and filling the whole with glorious life.

Nothing so royal as this union, nothing so sacred, nothing such a note of distinction, nothing anywhere by which God communicates so much of himself. In all his dealings with

his people he gives the first place to the Spirit's presence—this received by faith. Here is the secret and power of a new life, the root and trunk. For long might we be asking questions and learning of the Lord and his Word. We might muse long and lie awake through very delight of this teaching. In the fact we are even entered into our highest glory and blessedness. There is a fascination in going round and round this—God present with us, and with distinguishing gifts. Dear indeed is the fact to his people in all their working and warring and suffering; much is it brought out in hymns and prayers and confessions—that God will seek and find and fill us in “the exceeding greatness of his power to usward who believe.”

Thus have we taken a run out here and there and glanced about in this strange, wonderful, and delightful city of God, into which it has been our hap this day to enter, a few strains of the blessed music to hear, the golden gates being left a little open. This putting of himself by our Lord into his people, his very thought and spirit and self into them, hallows and ennobles them; and as the morning sun fills the earth with brightness, so fills them with hope and gladness. May ours be this “life hid with Christ in God.” O Lord, may something of all this great glory be ours. Amen.

CHAPTER II.

THE CHARACTER OF THE INDWELLING.

THAT Spirit which is everywhere in the universe, the Spirit of creation, is especially manifest in intelligences, and still more especially manifest in those who are called the sons of God; manifest more or less directly, more or less imperfectly, but yet manifest. The manifestation has certain well-defined characteristics.

The Spirit in us is secret; is in depths and silences. His working is like the working of cohesion and chemical affinity, of heat and electricity, forces without sight or sound. His influence is like certain decisive influences of society, subtle and not felt. He is like the wind, which is viewless, scentless, tasteless, and often soundless. "Surely the Lord is in this place; and I knew it not," said Jacob. So God is often hidden when at work upon a human soul, awakening, convicting, converting; a good work going on and not known to be a divine working. God's indwelling is hidden behind second causes. His real presence with his own may be easily overlooked;

depends, in the perception of it, upon spiritual delicacy, sensitiveness, faith. It may easily seem but the creation of poetic imagination, or but that idealism which out of what we lack furnishes what we want. It may easily seem to us, tired, sick, or sorrowing, but the glorious creation of the wish it were so. The vital movements, mysterious and obscure, are perceived only by the studious.

The Spirit's work within is usually gentle and delicate; is made only in the responsive and sympathetic soul, as we make precious communications only to those who value them. Not only unperceived, but very gently, occurs the making the leaf green; the flower red or yellow or blue; the sour fruit sweet. There is no greater sign of God than spring, no greater wonder for man, when sick at heart for the length, the desolation and oppression of the winter; we are now borne on the rolling earth into a warmer climate; a new world is revealed to us, the world of grass and flowers, of leafing trees and myriad life, a whole fair earth of woodland and grass-land. It is a great revelation, but very quietly is it made. A few weeks of still or stormy weather do it all. So usually the precious communications of God come gently—renewal, consolation, guidance. Only to certain simple believing ones did Christ appear after his resurrection.

The divine manifestation is also mysterious.

The great all-surrounding God begins to affect a person; how and why in this manner or in that manner, we hardly know. It often seems as without reason as the movement of the clouds in their sweep over valley and plain, over lake and slope; as the air-currents so irregular in time, in force, in direction; as the winds that blow when they please, where they please, as much as they please. The workings of the Holy Ghost are not without law, not without reason and cause, but they are mysterious.

Again, the work within is thorough. Water goes down into the soil, enters each one of the infinitesimal rootlets, goes by these thousand ways into the stalk, exhales into the air, and returns again to the ground. So the Spirit goes down and in and on, and gets to all cells and germs. He enters body and soul, and opens wide the heavenly gates to entrance free for every one, with all that properly belongs to him. He reaches to obstinacy, to perverseness, to penuriousness; to every sin and every sorrow, and even every fret and perplexity. He cleanses, he soothes, he heals.

So also the divine indwelling refreshes. The soil takes in the warmth of the sun, the breath of the air, but that which most helps life is water. The housewife watches in the dooryard the watered plant; it pushes its way upward through

earth and mold, through leaves and netted roots, through all that is decaying or dead, and ends a living, graceful thing. Water freshens the tree in root and bark, in sap, foliage, and fruit. Plains and valleys, fields and all fertile places owe their fertility largely to the dews and rains, to the watercourses beneath and around. The waters of the Nile, in what they bear and what they do, make possible in the desert growing grain, groups of palms, bleating flocks and lowing herds, a thousand forms of life; a strip from the Abyssinian mountains to the Mediterranean, across the death and nothingness of the vast and silent Sahara. Says the prophet: "And it shall be in that day, that living waters shall go out from Jerusalem." And he goes on to tell how full they are, how refreshing and salubrious, how wide and far they shall extend. So the Spirit refreshes. He gives increase of faith, increase of hope, increase of love, new zeal for the Word, new zeal for the work. Isaac dug wells of refreshment, and it is set down to his praise; Jacob dug a well that handed down his name a thousand years. But Christ can give to each to have within "a well of water springing up into everlasting life." Christ within gives a perennial freshness of thought and feeling. Scripture says, "I will run the way of thy commandments, when thou shalt enlarge my heart." I shall be free

from that which impedes me, hampers me; I shall go fast, I shall run. And again Scripture says, "They shall mount up with wings as eagles." They shall be so refreshed as to seem to be able to fly; they shall have the spirit to fly, to break away from that which holds them down, that which holds them in; they shall rise above their depressing circumstances, their depressing miseries, their snares, all that can really hurt them. The wings, the wings of God shall carry them gloriously upward and onward. The inspiration of the Spirit shall cause them to rise above annoyances and all hindrances. They never creep, at times they do not walk or even run—they fly; the earth is under their feet—they soar above the mist and the storm.

The Spirit in his ministrations is abounding. As water pours out on every side from the over-filled vessel and seeks to run everywhere, so the Spirit multiplies his influences on every hand and in every soul. There is a spring, a well: it taps the subterranean waters, which rise toward the surface, sometimes quietly and sometimes with force and volume. There is a stream: it creeps and turns, now narrows and then broadens; it flows slowly or swiftly, rolling over stones and pebbles and sand, bearing sticks and leaves and logs, depositing its little burdens here and there, but ever going on and out and beyond; spread-

ing, deepening, moving toward the ocean. There is a river: steadily it runs, day and night, week and month, in broad and full channel, carrying the united waters of the thousand little streams that are among the hills; carrying the rainfall of a large territory. So works the Spirit, as a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. There, too, is the sea: very wide and very deep; the constant movement, the multitudinous waves; the sea that stretches so far away—a whole so great that across its miles and along its years the imagination fails to go. So large is the grace of God. We read, "The chariots of God are twenty thousand, even thousands of angels." There is no lack with him. There are no poor in his kingdom. "For unto every one that hath shall be given, and he shall have more abundantly." There is no need. There is "abundance of peace," "abundance of grace," abundance of promises, abundance of performances.

This pouring forth of the Spirit makes the recipients to abound in the possession of him and of the things that are his. "Eat ye that which is good and let your soul delight itself with fatness." The Spirit controlling purpose and feeling, desire and deed, enables a person to be in the very healthiest of states, the very best of relations; to be thriving, advancing, taking in and

giving out all that he can. I can hardly say too much of the possible largeness of the appropriation of Christ; of the possible good things in having him as the inmost basis of life; of the possible riches of salvation when the Spirit of God passes into the spirits of men, and that which was done in Christ, and has since been done for Christ, begins to repeat itself in those who are Christ's.

CHAPTER III.

THE INDWELLING POSITIVE AND MARKED.

THE earth is endowed with positive power to draw back every stone we throw into the air—endowed with the force of attraction. Light has its manifestation. Heat has its effective power. So the divine indwelling in a person has its outgoing, its manifestation, its flame. A heavy blow makes warmth, a heavier blow makes heat, a still heavier makes heat and light. The crashing of the meteor through the air makes heat and brilliant light. There are many things which cannot be hidden, kept concealed, nobody know of their existence. The divine indwelling is one of these. It is positive power and is sometimes very manifest. I see the flame filling a pile of brush in the clearing and rising in splendor. I look out in the evening over the long slope across the lake, and see here and there a light shining through spaces of air. I go out and view the stars, fires afar. I read of the sword-shaped flame at the gates of Eden, the burning lamp of Abraham, the burning bush of Moses, and all the fiery manifestations of

the especial divine presence. You cannot hide the dome of the stars unless you shut your eyes. So you cannot hide him who has God in him. You cannot hide the divine grace in its workings.

Look at the Spirit in convincing of sin: disquieting, sometimes terrifying a man, taking away his old security, isolating him, making him to feel alone with God. The influx of the Spirit is something decidedly real. His world is made manifest to that soul. The fan that winnows is turning, judgment is a reality. The man has been admitted to behold God and to behold himself. Yes, conviction of sin is a very positive thing; and whoever has it is a witness for God.

Look at Christ in converting. The winter sweeps down from the north, the trees drop their leaves, multitudes of plants die, much of animal life ceases to be, the surface of the earth freezes, snow covers the ground. But a change comes. The soft south wind and advancing sun melt the snow, the floods of spring break up the ice along the streams, the frost comes out of the ground, the warmth increases. It is a wonderful work. So regeneration is wonderful, a manifestation of the supernatural; the new manner, the unexpected praying and praising. You clear a field; you let the stumps rot out; you have it bright with green grass. Somewhere in that field there likely is an oak, strong and thoroughly linked, nowhere thin

or ragged, rich in color. Now grandly it swings with the wind; and now stately and silent it stands; but ever is it a thing of vigor. So is a living Christian: vigorous as the orange that blossoms and fruits together and through the whole season; vigorous as the stately magnolia of the South with its great leaves and giant flowers, a very tree of heaven. He is no longer heavy of head and of heart; he is not rigid or languid, worn or feeble; he is of the trees of the Lord, full of sap—the cedars of Lebanon, which he hath planted—so fresh and rejuvenescent, so full of life, is he. He puts a life not their own into nature and common life. His trend is as evident as that of the rocks. He is as easily known as the mountain-range. I do not expect him necessarily to be like the earthquake or the volcano. But he is visible, trunk and branch, substance and outline. You see that he is a Christian: his duties do not burden him, ordinary matters do not chafe and distemper him. He is like the lake: now tranquil, reflecting the shores, and now driving with whitecaps, coloring here and there, changing to-day and to-morrow, ever doing. He is a revelation of God: "Ye are my witnesses, saith the Lord."

Look at the Christian in his resistance of evil. He has feeling, action, opposition, repulsion. You expect the atoms of gold or iron or carbon to

have each kind its own great force, but with its own particular attractions and repulsions. So do you expect with the Christian. He, like the atom, has a fixed constitution, and it is of a very positive sort. He attracts this, he repels that. His whole soul is open to this, his whole soul is shut up to that. It is as when you push a thing away, as when one body shoves another body out of its place.

Look at the Christian in his especially Christian work. He has steady, persistent force; sometimes a force as of the massive steel locomotive rushing by with its train. He is like the angels, who, in the vigor of their joy and love, fly in the discharge of their duty. There is the spirit of wisdom in leaders, of courage in heroes, of utterance and boldness in prophets, of goodness in saints.

Look at the Christian in his revivals. As in the evening or in the morning the clouds are ablaze with color, and all in a moment, so at times shines out the Christian. He has a glow as of heaven, he is as full of experiences of the living God as a Hebrew prophet. The tree puts forth new branches and leaves, new bark and color. So, through certain returns and enlargements of divine influence, the Christian has new growth, new visibility. Believers are as precious stones, full of light; stones of brightness, that re-

flect his glory who is the "Father of lights." Intense and active, playing with color and varying with line, they beam and glow and show their wells of light. Those stones of fire and shining ceaselessly are emblems fair of souls illumined, of souls within that light which is over the heaven above and the broad earth below.

He whom God especially enters is a marked presence and power; because by outward agencies and inward processes he receives and makes manifest and communicates of enlightenment, consolation, and liberty. He belongs to this world and also to the final and heavenly world, being partaker of the Eternal Spirit. When the prophet became a prophet others knew it. When the seventy were sent forth the people perceived it. When Christ was filled with the Spirit he was a man of extraordinary character and work. He who receives spiritual influence, personal communications from God, makes a revelation, a peculiar manifestation of the actual Spirit of the universe. He is a son of God, a brother of Christ. In him is a bursting forth of the living Spirit, a bright appearing of the Lord.

CHAPTER IV.

INDIVIDUALITY IN THE WORK.

WE have named some of the star-groups, the constellations, as we call them: the Great Bear, Orion, and the Pleiades. We have named a number of the stars: the blazing star Arcturus, the changing star Algol, the north star Polaris. God "calleth them all by their names." How much more then does he regard each of us? He says: "I know all the fowls of the mountains: and the wild beasts of the field." How much more then is it true, "Doth not he see my ways and count all my steps"? He knew the integrity of David and of Hezekiah. He revealed to Elisha what Gehazi had done, and the words spoken by the king of Israel in his bedchamber. They say that the nebulæ are of all conceivable shapes: circular, ringlike, conelike, snakelike, spiral. So are we each his own strange self, but few perfectly alike. Now in the full glory of humankind every one of us, down to the eleventh magnitude, when stars

fade out of sight, is before God as though the only one, as the child before its mother.

Each person is individual to a degree, in his constitutional and acquired tendencies. One plant is compact, another is loose-jointed; one is upright, another is sprawling; one has roots and supports of its own, another clusters with other plants; one keeps close to the ground, another climbs the lattice, the fence, the tree, laying hold and ever getting higher. Here is individuality. So nature comes out in grace. One is Paul, another is James, and another John; each a distinct and differing disciple. He who made every flower to have its pattern has made every person to have his own nature, his own lessons, his own work and way.

Character has its individuality. Granite is rock, and so is limestone and so is sandstone; but each is distinct. The pearl is a gem, and so the diamond; but each is of its own type.

Duty has its individuality. To every man his own duty. Each one can contribute something to knowledge, to beauty, to use, to the glory of creation; something to the happiness of others. Generally it is lesser work, but it has its place. It may be simple, but in a sense it is vital.

Experience has its individuality. The heart is like a piece of music that sways now with joy and now with sadness; that is now a sweet and tender

melody, now a grand and massive harmony. And as there are various pieces of music so there are various experiences.

Each person has his own place and care, his own provision and possession. A river is not as the wind, everywhere; not like the tides, all over the ocean and along the whole coast: it is a distinct stream, within its channel. Now, while God is unlimited even beyond the range of thought, yet, practically speaking, he is not infinite and boundless, nebulous, and dreary to think of. The idea of him as working on infinite material for an infinite time is rather an abstraction, and while the fact is metaphysically possible, it is hardly real. He rather has definite purposes to accomplish by definite means. He localizes his presence—this in the holy angels, in the spirits of just men made perfect, and in each particular Christian with his own lesser or larger peculiarities. Notwithstanding the glory of God's dominion and the majesty of his person, he sees this single world, and in it your single self. God does not regard us as the great sea regards the shore, the innumerable shells and pebbles of which the sea is smoothing and rounding, one being very much like another, and all being slowly worn to indifferent sand. Indeed we are by no means before him as a shore of sand: the grains minute, not noticed, and indistinguishable. We are before

him, not in lots and groups, but as persons isolated, peculiar, distinct. His dealing suits the constitution and needs of each one. Daily is he nigh with preservative and protective, with educative and redeeming care. He who lacks neither power nor skill nor will discriminates in just the way to meet each case. He thinks and feels as to how each child fares, and follows him in life as he goes forth to what end he may. He was a prophet to Moses, a captain to Joshua, a shepherd to David. "He is great in counsel." He can advise us how to manage any business. He is wiser than the wisest man. He can advise us how to do what is fitting. Each case has its own peculiarities. Naaman's had his, the rich young man's had his, Mary's had hers.

God's work, his thought, his love, are connected with you; his will, his interest, his life, are connected with you personally. His power, that is so manifest in the simple plant at the roadside, in each plot of grass or violets on a bank, can certainly be made manifest peculiarly in you. It is just as when a person gets acquainted with you, likes you, and then has much voluntary companionship with you, getting at last to be much with you in purpose, in interest, in life. Did you ever notice the scriptural identification of Jesus with any believer—the being together with him, sufferers together, heirs together, glorified together?

Jesus moves along with each one in his separate path, knowing each one with the utmost exactness, and ministering to each one, if he will, with the utmost particularity.

While our Lord preached to men in masses, he often turned from the crowds that pressed him and gave particular attention to particular cases. We have his individuality of dealing indicated in his discourse against anxiety; in the parables of the lost sheep, the lost piece of money, and the prodigal son. Poor and in need, a little one, "Yet the Lord thinketh upon me." His thought and action are toward me, with my temperament and circumstances, with my infirmities and temptations, with my work, my care, my weakness. He knows what things I have need of.

Each Christian is a world by himself, is attended and encompassed in all his ways by the living Spirit, is a complete and everlasting work and care of his. A mother notices and enjoys the innocent peculiarities of the child, the husband of the wife. A parent draws near to the child with a hump on its back or a limp in its walk—this saddening peculiarity endears the child. "Christ has tasted death for every man." "He loved me, and gave himself for me." There is individualized redemption. It is not, Christ died for a man—he died for and he lives for persons. They can be numbered; they are neither more nor less.

Notice there is the Spirit for each particular trial. "In all your afflictions Christ was afflicted." Here are numbering and weighing and measuring; here are all the lesser as well as greater griefs. In all, Christ is your faithful counterpart and companion, even unto life's extremest end. We read of the waters in Scripture, "They run in dry places like a river." Now you have your own particular burdens: the state of your health, the state of your finances, the condition of your work, your personal temperament, weaknesses, temptations. You are permitted to feel that God will have a special charge of you in just these matters. He understands just you and knows how to manage just you. He can help you a good deal. Jesus really meant it when he said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Jesus may not change your circumstances, but he can change you, he can be your especial helper in all your anxieties and sorrows. You know, after exertion all day, you lay aside your work with your clothes, and go to bed and rest. Even so here. The mother has her eye and her heart on the child. It is her child. That child provides not, cares not, but has an all-pervading trust.

Now why this individuality of dealing? It is because God is a person and you are a person. It is other than a natural philosophy which prevails

when we get into the region of pure personality. Natural laws do not reign in spiritual spheres, and the person is a spirit. Yes, the deepest poets and philosophers are right: we belong to more than the material world, and are subjects of more than natural science. The ancients and the men of medieval time were right in putting the study of man above that of nature. The idealists are right, man has ideals; the moralists are right, he is moral; the religious people are right, he is religious. Such is he, so apparently diverse from the system of nature, while yet of it. Take the vast earth of field and forest, plain and mountain-range, the infinite flowers and animal life: he is above all this. Take one star of these heavens, its huge bulk: a person has more worth than this ten thousand cubic miles of semi-fluid Jupiter or burning sun. Take all the stars, and they are not equal to the feeblest child among us. His is an order which they are infinitely below, as they go swinging along in all their roll and precision of curve and glory of motion. One person is infinitely above all nature; when compared, his kind is of a royal sort. Nothing like him, so grand, so beautiful, so worthy and useful; nothing like him, so broad and high, and so alight with excellence. The person is the highest form of existence.

Again, in this world of innumerable sensitive

creatures, where life is everywhere, it is ours to have a life of very high order, it is ours to be in part above merely animal law and condition. Man's eye takes in the stars; he stands over against and contemplates all things. It is his to have other thoughts and sights than the animals have. It is his to sail other seas and reach another shore. It is his to have speech and tears and laughter. He sees the intellectual structure of the world, he beholds the beautiful, he feels the right, he believes in God.

Now we are the better prepared to recognize individuality as characteristic of the divine relations with us. The person by his will and other powers is eminently in each case individual and peculiar. Then, too, we have the more individuality because we have person dealing with person. The father feels that he is the father; he talks with his children, he is pleased with them, he lives with them, he works upon them and by them, he teaches and counsels. Joshua, probably meditating on his work, received a vision and a communication. Hezekiah, praying for his life, had a definite answer sent him. Daniel, concerned, and his friends praying about Nebuchadnezzar's dream, received all the help he wanted; this in a dream of his own.

CHAPTER V.

SPIRITUAL LIFE.

IN studying spiritual life we are studying spiritual physiology, the religious soul in its freely formed habits and dispositions. We are studying the application of redemption to the person, the practical work of grace in heart and life, the personal completion of the general work of Jesus, the actual saving work of the indwelling Spirit. Many are the names which this life of Christian experience goes by ; many are the forms which it takes ; many are the modes of treatment which it has received in Christian literature. Every great religious movement has made its own collection of treatises, biographical, didactic, and other ; every generation of Christian life. Augustine, in his "Confessions," told the story of his own experience. Thomas à Kempis, in his "Imitation of Christ," told a similar story. So, too, Tauler in his "Theologia Germanica," Bunyan in his "Pilgrim's Progress," Doddridge in his "Rise and Progress of Religion in the Soul."

Much, very much, does the New Testament speak of life: the spiritual life, the everlasting life, the life in Christ, the bread of life, the water of life. The word occurs scores of times. It expresses a large thought of our Lord's, a large experience of those who have faith in him. Let us stop for a while on this shore, and look a little about; behold a little the plants, the vines, and the trees; gather a few pebbles, shells, flowers, forget-me-nots. It is the garden land—many transplanted flowers are in it; and a wonderland, for the lilies and the roses and all the things here never die. It is the Holy Land indeed, the morning land, the resurrection land.

We think we have much in having ordinary life. But that life with which the Old Testament abounds and the New, that which is at the heart of every true Israelite and real Christian, is more and fuller, is freer and higher. In this life one inherits of nature grace and glory. Let me go round about this palace of life; and God grant I may go as a child and heir of it—enter and walk through it, not as a servant, but as a son. I wish I could describe the vigorous vitalities, the growths, the perfections of spiritual life. Its feeling and freshness, its beauty and glory, are better felt than told. It cannot be penetrated and divided or analyzed. We can only tell about it: its beginning in the love of the living God; its seat in the

heart ; its opposites, halting and decrepitude, decay and death ; its symbols, the sun, the dawn, and the spring. We know its light and guidance and comfort ; the being not straitened but free in all living ways ; the getting hold of the saving power that is around us, as in the air, a living, eternal law ; the instant appropriation of the living Saviour if told of him. We know its flaming ardor : now upward to God, now outward to rock or plant, now to child of God or waif of the world. We know its zeal to win to Christ and glory. We know its prayer and praise and communion, and that when one walks this living way there are for him endless freshness and renewal, increasing strength and stature, gifts and graces that germinate and blossom and ripen. And yet we cannot measure nor calculate nor even compass the meaning and the blessing of the spiritual life.

When we answer "Yes" to the question, "Have you experienced religion?" we are seeing the best, hearing the best, and catching the manner of the best. Ours are the holy beatitudes, each full of Christ and heaven. Ours are the hungering and the thirsting after righteousness, the tasting that the Lord is good, the eating of the hidden manna. Ours are rays of light, voices of guidance, touches of comfort, longings of love, and bursts of joy. We are in prayers and song, in fellowship and service, in all the sweetness and

glory of the blessing of Christ, who, blessed be his name! is making the ideal in and for us to be real.

Glancing at the characteristics of this spiritual life we notice first that it is in a sense natural. It is in ways and by methods that are reasonable and constitutional. The Christian is not like the dislocated rock-formation—broken, twisted, turned back on itself; an anomaly, a reversion of the usual order. He has not two mental compartments, one for faith and one for reason; one for religious knowledge and one for ordinary knowledge. When faith comes reason does not go. God honors both. His light is not some rushing meteor coming from another system, but is the sun of our own system, is natural to it. This life does not create in us a frenzy, an ecstasy, and even take away consciousness. Superstition, that world-wide parody of religion, and especially of false religion and imperfect religion—superstition has its convulsions, its unreasonableness, its unconsciousness. Not so true religion. Here is self-control, whatever the emotion: self-control as a moral necessity; a necessity for true feeling, for true resolution, for true knowledge. Man makes no search and finds no knowledge without he retains his consciousness and his self-control. It would be strange if the mind in God's image should lose consciousness when in God's light, and when full of God's life.

Again, spiritual life is in a sense an easy life to live. At the beginning, old habits are to be dropped, old associations broken, and new ways to be entered. But the Christian is so strong in faith, hope, and love that he thinks little of difficulties. God freely comes, preserving, guiding. One resents nothing, resists nothing, but bends like the plant in the wind, floats like the stick on the stream. While he works and neglects nothing which he should do, still he finds that he is rather as the garden for another to tend and water. The perfect law of liberty may be reached. He who has the divine indwelling is inclined and enabled to lead a Christian life. We know that devotion to a work, a cause, a person, is easy when inspired by love. For him who is interested in astronomy it is easy to study astronomy. He counts not the hours, he thinks not of his labor that he may study the stars. Other natural causes help. Repetition creates habit, habit creates ease. The drill of the soldier makes him move even automatically at the word of command. Repetition also gives strength and skill. The gymnast practises until he does many things which once he was incapable of doing, until he does with grace what once he did awkwardly, until he does with ease what once he did with difficulty. All the graces are easy to have and practise. For instance, trust is not hard for the

teachable. Study its reasons and it comes of itself. Read in biographies, histories, and the Bible, instances of it or reasons for it, then it arises and thrives; it grows like a garden well worked, well watered, and that lies in the sun. Or, again, self-denial becomes unconstrained, spontaneous, like that of a man for his family. Ejaculatory prayer becomes very easy for a Christian. So also various Christian work.

Yet because of our nature this life is variable. The movement of its feeling is sometimes quick and sometimes slow, sometimes even and sometimes uneven; now with great quietness like the lake on still days, and then like the lake running with waves and whitecaps. Now the spirit soars and now sinks; now there is a thrill and now hardly even sense. Now the soul, "as a prince, has power with God and with men," and now is "in heaviness through manifold temptations." Principles are constant; feelings inconstant—they have their ups and downs. Now the rain comes down in the mountains, and presently the river is rising; now we are sluggish and would burrow out of sight, like streams in a dry time. Christ comes, now in disguise and now as a prince arrayed. Now he leads into the valley of humiliation and now to the mountains where we see the city from afar.

Further, this life in God is permanent. In the

trees wells of sap are ever rising from root to leaf; rising through trunk and stem to topmost twig; working their ministry of life. "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." They not only live against decay within, they live against accident from without. So have I seen a great elm in a swampy soil rise high, with roots as cables holding it on every side. The cocoanut-tree, with its long, slender, tufted shaft, withstands the hurricane because the roots hold.

In Christ life is very fresh. New possibilities are being seen, new actualities are being experienced. Now you magnify your life. Spiritual imagination is ever idealizing it, and this is ever freshening it. God in filling it full of himself is ever giving it a glow and a splendor. The seed, wind-wafted or caught in the hair of an animal, drops into a suitable place, gets put into darkness and moisture, germinates and sprouts, grows and becomes a tree. This yearly renews itself, creates new bark and rootlets, puts out new branches and leaves. How was life freshened to the Samaritan woman when she accepted the Christ! How was life freshened for Matthew, for Zaccheus, when they accepted the Christ! Hope enters as never before; so love, so peace. Ay, there is in the soul "a well of water springing up into everlasting life." It is really a fresher

life than that of mere recreation and pleasure, than that of mere worldly business and work, than that of merely earthly study and knowledge. There is no disgust; nothing palls, nothing disappoints. There is unfailing freshness. New aims, new friends, a new Friend from heaven, a new Bible, a new Sunday, a new church, fresh prayer, fresh praise, new occupations. Yes,

“The men of grace have found
Glory begun below.”

Spiritual life, however, cannot fully be described until we get beyond the present world. Human life here is radiant and glorious as the morning—this every-day wide-spread life of the world of men. But what is it there where the kingdom of God is fully restored in the human heart and in human society! We have the images of the Bible to set forth the blessedness which God's wisdom and love can bestow, still only shadowing it. As old John Howe says, “Let God have his reserves for our surprise and delight.”

Spiritual life is limited by the condition of the believer: by his undeveloped state, by his infirmities, by his want of responsiveness to God's influence. An evil will obstructs the work of the Word of God, the ministry of teacher and preacher. “The rebellious dwell in a dry land,” “and shall not see when good cometh.” Somewhat God

cannot speak when we will not hear: the ear does not vibrate to the sound. Some duty presses; we dislike it, invent reasons to escape it, get to think it no longer a duty, and do not do it. The life from the Master, with the Master, and to the Master, is, in much, a matter of our own hearing the Master's voice, our own following him, our own abiding where he abides. A look from him could arrest guilty Peter, a word from him would restore repentant Peter; but after all, it depended upon Peter.

CHAPTER VI.

THE DIVINE RENEWAL.

THERE is no need that eternal winter shall reign : snow and naked lands and woods ; no green grass, no sowing and reaping ; the earth pure white everywhere, boundless, stretching away to the very sea-shores ; all the river systems draining nothing, all the fields producing nothing ; nature defying our efforts. Nature allows no such thing. The grass comes again, the buds of the fruit-trees turn to blossoms, the little things of the garden come up, the wheat grows fast, the little creatures of field and wood come out of their holes, the young of the domestic animals are all about us, the birds sing.

So there is no need in man of spiritual death. The life of God behind every soul may come out whenever the person wills, and a glorious change become apparent. He knows and feels, and others perceive, that God is with him. This renewal is the most wonderful fact that can occur in the history of any one ; the greatest epoch, the most sol-

emn turning-point ; an event as wonderful as birth and more important than death. No beginning on earth is as bright as this. A new seed has been put into the seed-bed of the soul ; a new germ created, from which shall arise a tree of life ; a new spring is opened, springing up into everlasting life ; the beginning of a river is made—a little beginning away up among the highlands : it is a river of life.

The process of moral conversion is possible, is easily attainable. There is on the part of God free forgiveness of sins, and in this fact thoroughly believed and acted on is moral renewal. Love like that given by the Lord to Peter, which reproaches in profound sadness and yet continues undying, has great reclaiming, converting power. God makes a sinner to feel that he can turn his back on all he has been ; that there is no fatalism in a sinful, in a badly sinful life ; for hope is wonderfully stimulative to action for the better by him who has become sick of his sin. He who was strong in erroneous opinion, unhappy himself and perhaps a trial to Christian friends, has sometimes witnessed a great change in himself ; has seen his doubts and denials pass away like “ the morning cloud and the early dew.” He has seen the truths he had denied. He has seen the mountains which he said were not there.

This renewal is in the Spirit of God. An in-

strumental source is religious truth—truth about law, sin, and gospel, that for years may have lain in the mind unnoticed, unimproved, infertile. Then, slowly or suddenly, a new light fell upon those facts. They appeared as never before, clear, full, powerful, commanding. The person yielded to them and became a new man to see, to feel, and to do. He prayed, he praised, he spoke. Now he is wide-eyed, heaven-lighted; he wonders at the great revelation; he surprises himself, and often surprises others. A flame, a fire, the sun are vivid; so is he.

Another instrumental source is faith, which is throughout life the greatest helpful human element. As in nature we are continually believing, so in grace. The son has faith in the father; the great Son of man and Son of God had faith in the Father. All the sons of God have faith in him. The faith creates the active life; in a sense, even the very life and sonship. “We are the children of God by faith”—personal faith, present faith; it is delivering faith, it is renewing faith. Now one is born again; now he has the new name; now he begins especially to be divinely nourished; now he is out of Egypt and into Canaan, out of the wilderness and into the Promised Land. His faith has carried him into the whole new life; has made him acquainted with new hopes, new people, new friends. It has proved the birth-power of his soul.

His faith has put him into God as a plant is put into the soil.

The soil gives mechanical support, the soil and air give nourishment to the plant; and the plant having its own life in itself, there is now no reason why it should not live and grow. And it shall. Each season it shall spring up higher. There is limit to the size and age of a tree, but there is no such limit to the trees of life.

The real source is God himself. Facts have been discovered about the solar system; disturbances, changes, which were finally accounted for by the discovery of a new planet. So there are changes in man which are accounted for by the presence of God, recreative and redemptive—these conversions, these new and heavenly graces in one, these new and beneficent purposes. The deepest poets have never pictured human nature as perfected in itself. The best men of affairs have never held any such opinion. Ordinary observers do not, as a rule, have any such view. Whatever else may be perfected by virtue of power in itself, human nature is not. God must intervene to redeem; must get into a human life and make it a kind of modification of his life. God quickens the soul as the air quickens the burning coal to a flaming and glowing mass; as the air quickens the soil when we plow and harrow or spade and hoe, or quickens us ourselves—we open

the window in the morning, we go out into the air. So it is of the Holy Ghost to apply redemption to the soul; to lead to repentance, to saving faith in Christ; to create the new heart, the principle of spiritual life. "As many as received Him, to them gave he power to become the sons of God."

Upon us so constituted, mysteriously and sadly situated as sinners, come the wonderful and supernatural possibilities of grace, neutralizing the powers of evil. The wintry land becomes a land of grass and grain, of flowers and fruit. Pleasantness and comfort are everywhere; the world is transformed; life is victorious. As, day and night in early spring, the earth is breathed upon by soft airs and, though weakened and almost dead from the winter, still revives and renews itself, so in the springtime of the soul the breath of God passes over it and it lives. Man is like a closed bud, which is of no great use until it opens; but it cannot open of itself. The sun must shine upon it, warmth and moisture must encircle it, the sap must penetrate it. Then, stirred and quickened, it will open. So with man. He cannot quicken himself. Only in and by the Lord can men know and care and hope and fear and seek to live aright. Persons have been in the darkness of unbelief, have been fortified against the faith, and yet God has enlightened them, has overcome fear, overcome opinion to the contrary, overcome habit and

disposition. Here is a poor fellow shipwrecked and thrown upon the sand like a tangle of seaweed torn from its bed and cast upon the beach after a storm. If he will but grasp hold of God right by him he shall be saved. God enters in and is wonderfully renewing to us, the central power in us; our supports are in eternal being, and we shall live forever.

To us who know Him there is only one that can cure the sickness of the soul and make everlasting health to be there, who can change the ugly disposition by a magic touch; and that one is Christ. He but touched the maiden with his living hand and she lived. Prayer brings him, the spell of evil is broken, the nature is changed, and Christ is now the incomparable One; the Christ of the cross and the grave and the resurrection morning. He sets us free, he brings us back, he helps us be and bear and do. He overcomes for us eventually every enemy. Looking to him with repentance, with obedience, with expectation, with trust, we shall never be ashamed. "The Lord is my strength and my song, and he is become my salvation."

Divine and human agencies act together in renewal, but in the order of thought the divine are the first; yet in reality both sets act together: the divine efficiency and the human are simultaneous. That energy which both takes care of

things and also enables them to take care of themselves is not far from every one of us. No star is nearer God, no sun, no highest spot or grandest on earth, is nearer God than you are. He is verily acting within you.

This renewal is in various forms. The change is instantaneous, and yet its manifestations may be gradual. It takes time for the water-lilies to rise to the surface of the pond, to spread their broad leaves and open their big blossoms. It takes time for the life in the seed to have growth and fruit. It may take time for the Christian to get banished all false fear; time to get all religion made easy. But the blessed impulse has been received, and it shall go on until duty changes to delight.

In the case of mature persons we generally see spiritual life begun by an act of choice, an act of decision. You must for yourself choose whether you will serve God, whether you will arise and follow the Lord. Such a turning, such a reversal of your life may be clear and distinct. Your conversion is, so to speak, your own act, made at such a time and in such a way. Many a man refuses, like Pharaoh and Felix, to do the Lord's will. Many a man chooses, like Matthew and Zaccheus and the jailer of Philippi—chooses to do the Lord's will.

Again, and in the case of immature persons,

the beginning of the spiritual life, while a radical and decisive change, is obscure, and the conscious experiences are different from those of the former case. There is less of agitation and struggle and distress.

So, also, the different systems of religion under which one has lived have each an effect upon the type of conversion, upon the form of the experience.

Again, the type of conversion depends somewhat on temperament, somewhat on training. In short, there is marked variety in the ways by which persons receive God as their Saviour.

What is common to all types of conversion is the ceasing to do evil and learning to do well ; is repentance and faith ; is believing, affectionate acceptance of the offer of salvation ; is taking God at his word ; is receiving God to rule and to help and to save in every sense ; is willingness to own the change, the state, the act ; is association with those who are of a like faith ; is following the Lord dutifully and thankfully.

CHAPTER VII.

GROWTH IN GRACE.

A LINE of advance is open to all by the possession of the divine indwelling. There need be no standing still, no decaying, no perishing. There may be a going forward—mind and heart borne on the river of life: for instance, the fearful even getting bold, the wavering getting established and even aggressive; he who was anxious getting to exercise a calm trust in the Lord for earthly support or for some cherished project. Religious life is not as a stake or a stone or a finished crystal. It is a germ, a sprout, a child's mind; something that has a natural growth.

Growth occurs in all life, from creeping lichen and flowerless moss to every species of grass and to all the cereals which, multiplied innumerable, do in harvest cover the earth with their glory; we see it in all trees, from the hyssop of the wall to the cedar of Lebanon. A tree grows in root, stem, and leaf: the root downward to water and darkness; the stem upward to air and light, then

spreading a leaf or two leaves, and thence mounting steadily heavenward until it becomes a sapling. The winters shall cherish it in strength and the springs in growth. Sometimes it is a simple, leafy stem which thus grows up: a lily-stem, a stalk of wheat or timothy; or, higher still, a stalk of Indian corn; or, still higher, a tree, a palm, its unbranched column rising high in the air and crowned with leaves and fruit. Sometimes it is a complex stem. Out of the mold, amid fragments of stone, starts some living thing; it grows and divides, rises erect above the earth, branching until we have a small tree; then a larger; and then the whole high tree with its round, spreading top. We see it on the dividing line of the farm; we see it on the edge of the woods. So the person. By successive impulses he has more and more of life. Through nature and Providence and the Bible and his own activity he has a larger reception of the Spirit. He is ever ascending, like a building going up amid bustle and dust and dirt without. The whole system of nature illustrates the ascent; certain parables of our Lord evidence it, as that of the germ, the blade, the stalk, the ear, the full corn in the ear.

There is growth in size. The sun shines, the winds blow, the rain falls, time passes, and the tiny plant grows in size and strength unto the tall and spreading tree conspicuous in the sweep

of the landscape, or unto the towering tree, like the pine or hemlock, that rises above the surrounding woods. He who has the divine indwelling has the whole man rising to a higher level, like a continent, wide and compact, with one ocean shore.

There is improvement in quality: the purifying, the dropping of what is dead, the leaving behind what is outgrown; the passing from Ur of the Chaldees to Haran, and from Haran to the Promised Land; the passing on, like Abraham, leaving one altar and setting up another, leaving Bethel and going to Hebron. There is the stronger adherence to principle, but less adherence to the form of its expression or the letter of its statement. There is the purifying, extending, exalting of principle; the giving up of the tabernacle for the temple, the Sabbath for the Lord's day, the ceremonial law for the gospel. There is, by alterations and transitions, an improvement in quality. So it is in science and art, in educational theory and practice, in theology and religion. The deeper the piety, the more the transformations. The greater the vitality, then the more elastic the person, and the greater his power to grow.

As plants strive toward the sun, and in its light and heat their juices increase, their foliage extends, their branches widen and multiply, so with

him who is in Christ. The dew, the rain, the air and sun, the sap, all in their wonderful processes make mellow the flinty pear, make sweet the sharp, sour grape, enrich and make luscious the fruits of all the trees of all the orchards. Similarly the Spirit does his gentle work, illuminating, comforting.

He who was in much driven is now in much drawn. He to whom religion was in much a law now has it in much a gospel. He is less clogged and heavy ; he has come out into the sunshine ; he dwells in the presence of Christ ; he has fresher vision of the Lord. Waves of glory from the mighty ocean more often flow in, until for a moment now and then he gazes upon the unseen glories and realizes their delights. We read, " Mercy shall be built up forever." Cathedrals are changed and enlarged from time to time ; now one part is completed and now another, now the work goes on and now it is suspended, until at last the whole, perchance, is completed. But the spiritual building is in reality never done, though always uprising.

Again, there is growth in diversity, variety. The piety of some is always rudimentary, undeveloped. It is ever insistent upon two or three doctrines, two or three experiences, two or three practices only. But the growing Christian is like a branching vine. The stock sends a branch

along the trellis, post after post ; lesser branches come out, and from these still smaller branches ; tendrils put forth and seize hold, clusters of leaves appear, and presently the young fruit is seen. A tree pushes out from trunk into boughs, these into branches, these into twigs, these into leaves ; it is ever division and subdivision. So arises, trunk and top, the largest forest-tree ; every part in its place—boughs, branches, and twigs like a great army, and leaves as common soldiers. So he who is in the Spirit tends in this direction and in that. He has more varied thought, more varied feeling ; he is swayed now by one emotion and now by another. His beliefs increase in number, and so his desires. He is like nature, where we behold mountains and hills, woods and fields, lakes and streams. He has more virtues than one, more attributes than one ; his work ramifies. The circle of his life widens as the years go by, and the powers multiply, though the glorious ideal shall never be real till in paradise ; where one shall be complete like one of the clover-heads of the meadow—well rounded, rich in color, standing on its stem ; where that endless power which rounds the dewdrop and rounds the sun shall keep us ever rounded though we be ever growing.

So pregnant, so productive and expansive is Christian life. Jesus said, “ I am come that they might have life, and that they might have it more

abundantly." His kingdom is ever one of possession and of increasing possession. Life in God is not growth and maturity, then decline and death; but is ever growth. With the sea it is surge and sink, surge and sink—one endless rise and fall of wave since time began. Not so with believing man. In the vigor of his life he is in a state of constant growth. The law of his life is a law of growth. In many ways and for many days he makes progress, receiving of the heaven above and earth beneath. At no stage and never are the spiritual forces spent or wasted. By successive waves of secret power he is ever being carried nearer to God; by successive leading is being brought from lower stages to higher. By force within and influence without is he ever passing into something richer, better, and more gladdening. That which is begun with blessed commencement is forever being consummated.

CHAPTER VIII.

THE DIVINE ILLUMINATION.

WE that are entered into the Spirit have much to go over when we begin to talk of the one continuous and varied heaven in which we are, as grace-bearers here and glorified there; all the gracious and glorious history from the initial illumination of each of us to the final ending for each. All the properties and operations of the divine indwelling are in much combined, though we have to consider them separately. Even as the wind goes about in its circuits, so does the Spirit in his. In his incessant and multiplied activity he produces, like the atmosphere, different kinds of works. Yet the spiritual life has such a unity that to divide up that life even in thought has a tendency, unless guarded against, to destroy the true idea of the life.

I wish to speak of that peculiar and distinguishing work of God within which we call illumination. I want clearly to perceive this in all its glory. Very impressive is this enlightenment

as an object of contemplation ; impressive in what it is and what it does ; as impressive as the amazing splendor and work of the sun in the long summer-time. Of like vigorous vitality is the illumination of the Holy Ghost in the vast world of holy intelligences.

Experimental perception is the root of experimental theology and piety. It is illuminated thoughts which create spiritual feeling and resolution. One must see the truth before it can act upon him. Though he is born into grace all around and at once, yet, logically speaking, we conceive of him as seeing before feeling, before appreciating and appropriating. Action in the things of salvation is not blind, but seeing ; is not receiving one knows not what, yielding to one knows not whom ; is not praying and praising and serving in ignorance. There is the Spirit giving a keen perception of God working in salvation, of glorious renewal, of all those things of the Spirit which are spiritually discerned. Much does the Bible speak of light shining in upon the souls of men. Again and again is there reference to this great experience.

It is as impossible to describe this enlightenment as it is to describe any simple, original perception of the soul—that of sound, for instance. One has really to hear to know what sound means. Light shines and lights up the room, the landscape.

In the darkness a powerful telescope is directed to a little shining spot in the sky, collects the rays, and straightway Jupiter is before us with its belts and satellites. In light there is something seen. In natural light we behold all the kingdom of life : wide in its range, a thousand times greater in all things than we are aware ; all the beautiful flowers of all sorts in all the gardens ; all the forms and foliage of all the forests ; all the wonderful things in fields of grass and grain. The rising sun scatters gloom and darkness ; reveals the earth and gives it splendor ; reveals all the extended world, all the great breadths of the land and of the sea, all the many parts ; discovers every herb and tree, every form and feature of earth and its great life ; reveals the beautiful scene of this fair world of existence.

In the light which shines on our fair world I find a likeness to the blessed light of a world still fairer. As, when the day is over and the hush of life has ceased, we in the silence of evening gaze upward and behold the deep heavens, finding a multitude of things there we saw not in the day, so in the Spirit we behold in all its solemn grandeur that other world. As in the night all the heavens are seen, all the planets beam down upon us, all the glittering constellations rise and set, so likewise is it with the other mysterious heavens. There is a world within this and beyond it ; far

away, in one sense, from this world, and yet in every-day connection with it—yes, even surrounding it. Learners in earthly lore get knowledge of all trees and seeds, of all chemistries and vitalities. There rolls and pours upon the shore a boundless ocean of knowledge, indescribable, unspeakable; never such a kingdom of thought as to-day in secular knowledge. So the learners of heavenly lore have treasure; are rich in wealth of grace, in mines and quarries, in shops and looms, in fabrics fine of heavenly things.

Spiritual illumination gives deep sense of the peculiar gospel facts. It shows no absolutely new thing, no great truth not found in the Bible. It is not that degree of illumination which prophets and apostles had. But it is a wonderful stimulant for us and makes our riches known. As out of the valley we rise on the hillside, and, rising still, we climb the ridge, and at each turn, from one high place, we see the horizon farther and farther off, beholding in the clear air the vast landscape near and far away, seeing the whole strong, calm land, so, as we rise spiritually, we see the spreading lands of spiritual life on which shines the sun. No measure can heap up the wealth of their harvests, no mind can count the treasure of their products. God opens himself in nature as behind the hills, the streams, the lake; opens himself in passages of his providence and of his Word. So

high born are his, to have their eyes opened to the majesty and love and glory of the Lord, and to their own high estate in him. They, above all guesses and reasonings, see the sky deep and calm. They are open to all the heavens—heart and eyes to all the wonders of God. So great is the sweep of the knowledge of the child of the Lord. It is a knowledge even of eternal things. As we pass over the sea of this life, sometimes our boat comes within sight of the heavenly land; we see the great mountains rising up, their tops shining like gold; and now and then we come within hail of the shore.

The Spirit teaches us the true doctrine. “He will teach sinners in the way.” They shall not fail *of* the way or *in* the way. Churches widely separate in place and time, churches free in choice and judgment, have recognized the true doctrine. The earlier church perceived and expressed the truth in a competent form. The church of to-day, with new questions, can perceive the true doctrine. Deceivers should have no power; neither Cain nor Korah nor Balaam nor all the deceivers of all the ages. The truths of the everlasting kingdom shall surely be made known; no enchantment can prevail against Israel. Ever as it journeys it may journey in the daytime. Vexed it may be, but never torn, unless by the coming out of some wicked one.

It is impossible to deceive the elect ; they shall have a right sense of all important Scripture. Many and profitable things are so found in the Bible that the Christian church has no question about them and enters into no dispute concerning them. Not to accept them is more than simple error—it is heresy and sin ; they are only hid from the lost. A man can learn sufficient to live by and to die by ; he can learn that he should believe, also in whom and in what. These truths will give him a faith that shall justify him. He may not learn enough to fill a library, but he shall learn enough to fill his soul.

This enlightenment is also about questions of duty as well as of doctrine. General obligations are easily recognized, but no book is large enough to contain their possible applications, to tell us of our duties in detail. We have to take up new duties, to lay down old ones. God will help us to know. We shall have spiritual discernment. Commands, promises, examples, are directions. As in the course of the circling year contingencies occur, now one promise and now another shall come to direct us. And sometimes the Word shall come home with such clearness and power that we become quite sure of the divine will.

This sensibility of the soul is of God. Said the prophet, “ Jehovah shall be to them an ever-

lasting light." Said the Apostle, "In him are hid all the treasures of wisdom and knowledge." He who creates all things in reason and guides them in wisdom is the everlasting Teacher of his people. No ministry avails unless God minister with it. No baptism, no Supper of the Lord teaches until God touches. When he teaches he prepares the heart for his teaching: "I by the Spirit will show you plainly of the Father;" "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Paul speaks of "the spirit of wisdom and revelation in the knowledge of him"; and also of "the light of the knowledge of the glory of God." Now is made plain what was doubtful, now is laid open what was hidden. Now is advance from a sense which scarcely realizes itself to a deep sense of spiritual realities.

I turn to the helps to spiritual light. Life is a help. One must be a hawk to have the telescopic sight of a hawk; to know as he does how he sails and circles and swoops; to know as he does his enemies and his food; to know as he does his place of nesting and his course of migration. So one must be a Christian before he can see Christ. "Except a man be born again, he cannot see the kingdom of God." And the Apostle says, "Follow after holiness, . . . without which no man shall see the Lord." Jesus said, "Unto you it

is given to know the mysteries of the kingdom of God"—this because you are spiritually living, and not because you are a favored number, not because intentional secrets exist, not because certain teachings are abstruse. Paul thought that the Corinthians ought easily to find among them persons competent to judge in disputes of property. "The spiritual man judgeth all things"; he can look over that which lies below, and compare in it one thing with another. "The saints shall judge the world." They can exercise in its fullest measure their wonderful discernment. One, then, must be a living Christian to have Christian insight.

Another instrumental source of spiritual light is love. Liking is a great help to learning, taste to being taught. It is so in music, in painting, in science. A man likes to study crystals; their laws and shapes, their planes and proportions, their angles and systems. He who enjoys the splendid form, color, and architecture here is the one to study here. His liking gives him to appreciate and see somewhat as God sees. So love to a man helps to perceive the things of the man, and love to God to perceive the things of God. Ever thus the deep of love calls and the deep of knowledge responds. The loving soul becomes a lighted soul. "He that loveth me . . . I will love him, and will manifest myself to him."

Love, then, is a glass which helps us to behold the glory of the Lord. Only in love can we see into the depths of truth about love. Only in devotion to God can we understand God.

Another help to light is obedience. It gives knowledge of experience—a more vivid and thorough knowledge than that which is merely theoretical. The Apostle says, “If any man will do his will, he shall know of the doctrine, whether it be of God;” he shall be in a more willing frame to learn; he shall be in a practical way to learn. “The secret of the Lord is with them that fear him.” From these Scripture statements we also gather that there is a spiritual law or process; that he who honestly purposes to obey God shall learn of God. “He that followeth me shall not walk in darkness”—he that would do the very things I would have him do, and in the very way I would have him. “The meek will he guide in judgment, and the meek will he teach his way.”

Docility is a help to illumination. One must be teachable who would truly and well learn to swim or to row or to ride horseback. These are arts and accomplishments to do well in which requires much careful practice. So if one has practically injurious notions, is immature, prejudiced, ignorant about the things of Christ, teachableness would be a saving trait in that one's character.

CHAPTER IX.

THE SUBJECTS OF ILLUMINATION.

THE light is upon all. The bright sun sends and forever sends light, and circles with it the whole earth. The light runs through all the world, and no telescope has found where light is not. The inspired poet makes the light a symbol of God's omnipresence, saying, "He clothes himself with light as a garment." The sun which shines on plants and animals and all the multitude of things is a token of that Sun which shines on the world of men and angels. "There is a Light which lighteth every man that cometh into the world"; as God's earthly, so his heavenly Sun, shining on every one's lot and way. Most living, most catholic is the divine Spirit; most broad, never confined within temples made with hands; most like the grand and simple light of day. His light explores every near and distant shore where human beings are; it streams and ever shall stream. An atmosphere, an ocean, is this light; we are as birds playing in that air, as

ships sailing on that ocean. None but men have the enlightenment, with all the much blessing it gives. And whether men receive little or much, we can say of the Spirit's instructions, as the psalmist of the heavens, "Their line is gone out through all the earth, and their words to the end of the world."

But it belongs especially to the new man to know of spiritual things ; it is a gift of his nature : he cannot but learn of Christ, cannot but apprehend the things which are perfect and forever refreshing ; things without measure or number, things in which most of all God is praised and loved. He has awakened into this life even as the city child awakens in the morning in the country, out of the deep sleep of the journey, to a glorious garden land, its skies and slopes, its winds and perfumes, its very silence. As the flowers open and turn toward the sun, so opens the Christian soul to the Sun of Righteousness. Yet the glorious circle of unseen things is far too vast for us to see but here and there within the spaces. As when in the twilight we wander along the roadside, some things shine and many are hidden, so here we skirt much of which we know little. Nor are things uniformly bright, nor is our sunshine continual. There are variable bright spots and dark in that unseen world, which yet is so strongly illuminated.

I turn to the whole band of these sons of the morning. I turn to that fairest and most perfect object on earth, the spiritual church; in which were Abraham and Moses, David and the prophets; the church of Christ and Christians. It is built up of stones the very chief for shining, and is a very house of light. God's people are a band of fair illuminated ones in mystic fellowship of knowledge, having no earthly, but a heavenly, sun. When to Israel in its wanderings God would give the assurance of his presence to guide, it was in a pillar of light. When to the tabernacle he would betoken his presence, it was by a shining cloud, a holy light over the ark, the center of the church, and Israel's oracle of instruction. In the wilderness all the people encamped around that Shechinah in order, according to their tribes. Believers when together are more than the sum of believers apart. The light of the whole church is greater than the combined light of its separate members. And so the church has an especial communion in the light. The apostolic writers appeal to the Christians as having a common spirit of knowledge with the writers, by which spirit to judge of the truth written; being those "who have an unction from the Holy One, and know all things."

We now understand how God's people have existed, and his work has gone on, when and where

there has been no Bible and even no conspicuous prophet. The church teaches; she guides to the source of comfort and liberty, of peace and joy. In many ages she was practically the Bible, the only outward light. She has led where her Scriptures could not be read, and been, as she is, an angel of light.

The gifts of knowledge and wisdom are but an especial enlargement and variety of common illumination. They are precious and heavenly workings, natural in form; an energy for all superintendence and office-work in the church, for preaching, for dealing with inquirers, for reaching cases of conscience, for discriminating deceivers and deceived.

The illumination of prophets, apostles, and Scripture writers is but a distinct and special gift of sight, so that they, above all others, are called seers. An unutterable and glorious gift was theirs, precious and awful. They stood on the mountain tops of vision. Peculiar days of light were those, hallowed in this above all other; the highest and the rarest. Those men are like plants springing up among the grass, that rise above the things which surround them, and so the sun shines on them more freely.

But their day has gone by. At the most it only rose upon a few hundred; and while recognizing their incomparable supremacy, we still ask,

What are they to the myriads of Israel? What are they to all those that are enlightened by the Spirit?

Our times to theirs seem poor, yet the glory of this latter day is that revelation is complete, and so is much better understood; and that knowledge is vastly more diffused. The solitude is never broken by an angel now, nor the noonday by a light above the sun; but we have the Bible and the illuminating Spirit.

Such are the children of light. Their lineage is a long and bright one. They have seen the mystery of salvation, the eternal good things. Only in such knowledge as theirs is all our salvation, all our hope and glory. And now we understand when we read, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." What witnesses are such to whom in all the years is given the heavenly vision—given to see, and to have all the admiration of seeing, the great love of God and power of the kingdom! This is what the holy singer wanted—this divine knowledge—when he prayed, "Make me to have truth in the inward parts."

This light, so blessed in this dark world, is the light of heaven. There is no night there. Those crowns shall never cease to glisten, those faces fair to shine; the sight of the Lord shall never be withdrawn; on all the radiant glory no shadow shall be cast. "The Lord is thine everlasting light."

CHAPTER X.

THE CHARACTERISTICS OF ILLUMINATION.

FIRST, spiritual seeing is in harmony with our natural powers, as much so as is natural seeing. Within these little orbs, the eyes, all things come without disturbance. The butterfly and the bee go flying over the fields, seeing with perfect ease. In comfort and in luxury we look at the lake, at the ravine with its stream and rocky sides, and off at the rich masses of hill and valley and green earth. So in no way does spiritual seeing affect our balance, our reasonableness, our common sense. When we perceive, reason is not dethroned or placed on one side. He who sees these things of God by no means antagonizes his reason, is by no means a fool. This light is as natural as that of the sun. Yet so it is that sometimes the reason cannot give its reasons, and we suffer disquiet and disappointment because that which is believed in the very soul is to another foolishness. So, also, in no way does spiritual seeing affect our consciousness, creating a frenzy, an ecstasy, a de-

lirium. Ordinarily there is not the rapt vision of some unconscious devotee. Superstition, in its ever-existing and world-wide parody of religion, may claim such. But he who has spiritual discernment generally retains his self-control, whatever his fervor of emotion; he by no means loses his senses.

Again, illumination is now mingled with darkness even as the early morning has light mixed with darkness. The light is now pale and gray and tender. Sometimes the twilight lingers long between night and day, the quiet shadows holding on, the beautiful day in its full glory hardly opened as yet. The morning has come before the night has gone. Sometimes in the path of duty there is hardly light enough, and we see giants in the way, "great and grim." It is as when one climbs a mountain he sees plainly a part of the way, and a part he does not see. Of some truths we do not have the right point of view, and they present but a mass of confused color, but a misty brightness. Then, again, in the doctrines, as in nature, light and shade exist together, and the greater the light the greater the shade. We have the blazing light of the Trinity, and a dark shade all around; so of the incarnation and so of the atonement: light on the fact, shade on the explanation. Even the lantern makes the night around all the darker; the brighter the

light the darker the shadow. The bright revelations of the Word are surrounded with a darkness which speculation endeavors in vain to penetrate.

Spiritual vision has not the possibilities the mystics claim for it, making it reach even to pure vision. Their teaching is an exaggeration of faith and has led to various extravagances and curious forms of religion, to some vicious and loose practices. The history of excessive belief in inner light is a large and instructive one. Rather than intellect, will, and sensibility acting in combination in religious exercises, and so balancing each other, regulating each other, in quietism the element of feeling has acted without the other powers, and the result has been harm.

Illumination increases and gives wider views. To one high up miles and miles of country appear, the hills and hollows of half a county are traced; he sees below and around and off over a far-distant prospect, field and wood, hillside and level, land and water and sky. In the view there is suggested the wide and vast earth. We have with the coming dawn the feeling that the day is coming, with its revelation of all that is unseen; that our little isolated lights of the night shall be no longer necessary; that we may blow them out; that the earth has turned into the sun once more. The morning light continues and is strong; it is not swallowed up of the night. It

certainly is victorious. You cannot stop the sun arising; cannot so bar and close in earth's darkness that the sun shall not break through. It strikes the mountains, it penetrates the valleys, it covers the plains, it enters the most secluded recesses of the forest, it spreads until all is filled. So the inevitable result of this beginning to know is that you go on to know. This in amount, as the moon in light passes from quarter to half and from half to full. Moses learned by degrees; so Isaiah. The apostles were not fully taught, even after three years with Jesus, nor after Pentecost. Paul increased in knowledge. Illumination increases and gives clearer views. You increase in distinctness of knowledge; outlines and prominent features but faintly traced before become decidedly visible. The uniformity of distance is changed to the multiplicity and variety of nearness. He who is in the Spirit tends to be definite and intelligible in what he believes. The spiritual church holds the great truths of revelation in simple language; makes them, though most mysterious, most definite—so simple and plain that a child can understand them.

Now, however, we are in the pale light of morning; the stars still glimmer; our eyes are still wet with tears, and the land is a land of fogs. But yet a little and the day shall stream down

bright, and lo! the sky of heaven. The way-worn have but to go on a little farther, and in a few hours or on the morrow they shall have reached a lighted world exceeding fair.

Still unto the last of earth, while some things shall be clearly seen, others shall be in shadow; yet there is a land where we shall see as not here, if so happy as to enter there—the land of vision. “At evening-time it shall be light.” When the earthly day is passed and the earthly labor done, then in the course of nature we expect darkness, but in the course of grace we have light. And it shall discover what yet was hidden and make plain what still was doubtful.

The morning is preëminently free of dust and turmoil, is preëminently fair. So the deep significance when Scripture speaks of the morning of the resurrection, and of heaven as the morning-time. “In the morning it shall be light.” Who shall say what he sees who has ascended above the region of sense and entered within that of spirit; who has received the unspeakable inheritance and entered into contemplation face to face with the eternal realities? One of the loveliest and happiest conceptions of that eternal world is that we shall walk in the light. “The Lord shall be unto thee an everlasting light.”

Such are the characteristics of the great vision that makes all things radiant to him who sees;

such is the character of that heavenly light by the influence of which we live in Christ, to perceive and appropriate whom is faith and trust. And now the prophecy and promise is, that if thou walk in the paths of righteousness, "then shall thy light break forth as the morning."

The great leader and teacher of to-day is the Holy Ghost, a master to whom the church was committed by her Lord. "It is expedient for you that I go away." "When he, the Spirit of truth, is come, he will guide you into all truth." He, the true God, who dwells perpetually with every believer, has this unique work. It is in some respects the first of the Spirit's great functions in the economy of grace. He helps the teaching of nature, providence, and the Bible; brings things to mind, puts things in a strong light, increases the discernment. It is light now upon privilege, or duty, or Scripture. It comes, we consenting or not. Things that, as it were, stood black against the night, take on form and color in this blessed morning light. Such is the gracious gift added to reason, the Bible, and the church: the clearer insight, the firmer grasp of truth; and so the fuller sympathy with all truth and all lovers of truth, and with Him who is the Truth.

CHAPTER XI.

DIVINE GUIDANCE.

ONE of the manifestations of divine illumination is in leading. Life is a way and needs much leading: leading in the large and leading in the little; leading when on the heights and leading when in the valleys. And being thus, the Lord himself comes descending to lead. Not only is he a guard, he is also a guide. Morning by morning he leads us as we go out, evening by evening as we return, and so to the last of earth, and then he begins anew as our feet begin to tread the heavenly land.

Sometimes we neglect the divine direction; we take a stand, make a move, without carefully looking to see what God would have us do in the circumstances. Events show that we have made a mistake. Certain ways are better than certain other ways. Yet men think to do without God's wisdom, and to go on simply by their own. Nadab and Abihu would add their strange fire to that on the Lord's altar. The Levite was

so concerned for the ark that he steadied it. Naaman thought he knew a better way than the prophet's to cure the leprosy. Peter would thwart the Lord's intent and action to wash Peter's feet, and would be wiser than the Master. Certainly it is ours to become acquainted with these leadings of the Lord. We have but to appreciate and appropriate the directing work of God. Here is one of the believer's privileges; one of the sacred mysteries; a part of the realism of the heavenly kingdom; a spiritual, habitual, guiding illumination. It is a delightful doctrine for every one who is in the divine life. There are matters in which we are wise to wait upon God for direction, and here comes in this special experience in redemption.

In certain circumstances guidance is absolutely necessary. He who goes here and there in the chambers of Mammoth Cave without a guide must finally lie down and die, lost forever to all the upper world of light and life. The ship out of its reckoning sees a certain light on the coast, and the despairing crew is safe again: that piercing light going far and wide out to sea guides and saves the darkened vessel. Now, spiritually, man is in danger—danger of losing his soul. He needs divine wisdom to help him.

In other cases guidance is quite essential. In journeyings we must always know the way,

whether we go by sea or land, on foot or by rail. Nothing will take the place of that—good health, money, pleasant weather, nothing. So is it in religious, and, indeed, in all life. We pursue our way over hill and valley: sometimes the path is clear, sometimes it is faint, and sometimes we lose it altogether; and yet we need never be at fault, for the Lord is our guide. We must never separate him from our daily life, but in childlike simplicity let him share it with us. Many things which we cannot discover he will discover. He will ever help us to find our way; he meets this need, gives this privilege. With him in us we have his counsels of direction; we have the Wonderful, the Counselor; we can remove difficulties; we can sometimes work marvels. Our partner is very wise. Certainly mistakes and errors and wanderings can be avoided. Such evils in God's people are because they have failed to hear or to heed his voice. Wherever human force is accompanied by human intelligence it may be by divine, by His whose wisdom is in all the various creatures and their activity, in all the frame of things and their movements. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

In many another situation this guidance is very desirable. Evidently we are not wise enough of ourselves to pass with safety, with comfort and

success, through such a world as this. We need light and leading from above. The right thing and the wise are often hidden; what is coming is always hidden. We are thoughtless, preëngaged, not cool enough; we need one who looks farther ahead and farther around than we do; and in God's coöperation with us we have just such a provision made. Ours is quite his position who gives himself over to the church, the priest, the pope, for guidance. So doing with God, we shall ever sooner or later hear the words, "This is the way." So efficacious is the leading that it brings us out of all doubt and irresolution, out of all confusion. We are led to what is right and what is wise. The divine mind is with us. There are great possibilities revealed in the Scriptures concerning divine leading.

In every case, "Commit thy way unto the Lord, and he will direct thy paths." Direct by his word, by his general providence, by especial providence; direct in the great paths, the place to live in, the means of livelihood, the course to pursue; direct in the little paths, the special errand, the least things of life.

This leading is brought out in the Twenty-third Psalm, where the shepherd leads his flock. Calm and confident, he leads in ways they do not stumble in or wander from, and where plenty is. His arm is strong and his feet swift. He rises in

his strength, and his fair face shines as he leads his own. None that will be led, whether in danger or astray, but may follow him. Day by day, hour by hour, he goes before. We need not number or measure our difficulties, and least of all fall before them. And he will never lay aside his leading us in this world until we leave it.

We read in Isaiah, "He that hath mercy on them shall lead them, even by the springs of water shall he guide them." It is a story of the desert. He shall lead them away from the loose and scorching, bare and barren sands, unto springs and running waters among trees and palms; lead them out of the suffocating valleys and from amid the walls of heated sand; lead them, now blown upon by fiery winds, and now under the pouring heat of the sun, no rest for the eye amid the glare, "little to eat and less to drink." To one so situated it is a cheerful sight to see a green patch near the horizon; then to reach green tillage, groves and waters, wells and buckets; where it is his, like dead, to drink, to fling himself alongside some tree-trunk and to repose in the shade.

A steamer approaches the New York Narrows from the open sea and takes on a pilot, though the harbor is in plain sight and the water smooth, or if it be night and a stiff breeze be blowing. In any event, the ship surely stops long enough to pick up a pilot. And now every one must

mind him. If he directs to steer for the outside passage or the inshore passage, to look out forward, to heave the lead, to stop, to go forward at half speed, so it must all be done. Only in consideration of all this does he undertake to carry that vessel to its berth. So the Bible says, "The steps of a good man are ordered by the Lord;" his steps when alone, his steps when with others; his steps in work, his steps in rest from work.

And now what is this leading? It is God in one as his guide; God putting himself forth for this one, acting before him and in him. As a vine creeps along frame or fence or tree, and its direction is the direction of that to which it holds, so the Christian rests upon and clings to and follows the Lord.

In the Psalms we read, "He leadeth me in the paths of righteousness;" not all over the world, but in paths; not abroad in a wilderness, ridged like the wild sea, but in paths. I may toil slowly, be in sunshine or in shadow—I am in the path. When I raise my eyes I may not see much beyond, not much near or in the distance, but I am in the path and he is leading me. In his leading in the path he is like a lantern in the dark, to make our way plain to us. He who is "great in counsel" will help us to do or say what is fitting, will help to manage any business or avert

any evil. In the great and terrible wilderness of old, storms of sand clouded and bewildered, reptiles stung unto the death, men pined with hunger and thirst. Still God "guided his people in the wilderness like a flock." Over and over it is alluded to by psalmist and prophet, and to-day it is over all the earth, and a part of the gospel for all mankind. On account of these paths the prayers of Scripture and the prayers of all saints are at times for the divine leading, and the praises of Scripture and the praises of all saints are at times because of it.

And this leading is suited to each. To climb the Alps needs one kind of a guide, to track the desert another, to sail the sea another, to lead a soul another, and to lead one's own life still another.

Then, too, he ever leads aright; in the storm aright, in the waters aright, in the dark aright; whether the way be in sunshine or in shadow, whether easy to understand or hard, still aright; whether by strange and crooked and zigzag paths, still aright. Sometimes the way shines clear, like a silver stream; and sometimes it has to be picked out step by step, through bushes and grass and creeping things. But whether down in the valleys or over the hills, whether in green grass or through the thick woods, in all our goings he leads aright. We may be in a strange path, in

the night with the moon down, but we need dread neither man nor beast, nor to get lost; we may be weary in body and sad in soul, having to go on and on, but One goes before with a golden lamp in his hand to light us on our way. And so it is ever with us as we get into darkness: the obscurity and gloom are irradiated; we are simply to follow the Lord whithersoever he leadeth, and though his way may be in the sea he is to be trusted, and wonderful shall be the surprise in the end.

We read, "This God is our God forever and ever: he will be our guide even unto death." This leading is even unto the end. Down even to old age is the word trustworthy; down even into the death-valley is it true; "Thou art with me." The dying members of Christ pass away in their great peace because of their great light; they say, "Lord, now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation." Multitudes of whom earth retains no trace—aught more than of the flowers that spring in the valleys—have walked in the light, and, by the vision led, gone over to the bright land. He leadeth me! I feel it, I love it, and the spirit of it is a daily comfort.

I turn to the scope of the leading. It influences perception and judgment as to what is good or bad in itself, does it with or without means.

It exercises the same influence in matters secular, prudential, trivial; gives discrimination in impulses, providences, counsel; gives a better judgment by giving a better heart. The Lord will lead us in everything. He will lead as to place: Abraham was called to leave his native land. He will lead as to general calling: Matthew was called from the seat of custom to be an apostle. He will lead as to time: if you are to persuade one, or are to do a difficult thing, look attentively for the signal when. So our Saviour did in the matter of offering himself up. On the one hand you are not to run before, or on the other to lag behind, but ever to move exactly with God. Thus doing, you shall have as little as possible of weariness and disappointment; shall have as much as possible of joy and success. The Lord leads as to manner. So we follow the guide; follow unhesitatingly, cheerfully, cordially; move when he moves and stop when he stops. The Lord sees for us in little matters and in large; he leads to just those people and counsels and ways that suit our occasion and necessity.

Let me remark that guidance has its limitations: there is an imaginary guidance.

No guidance can clash with reason, can contradict it—either its beliefs or its logic. No man can or must escape these. They are irresistible,

and no man can be divinely guided to doubt them or go against them.

No guidance can clash with our radical moral convictions: as that God is good and sin is bad, as that we are to be just and good. There is no guidance that permits wrong.

No guidance can clash with the Bible, can contradict it. Truth cannot be inconsistent, contradictory. What the Bible justifies we must justify; what the Bible condemns we must condemn. There is no direction against using the means of grace, or to shut out most of the processes and activities of Christian life, and passively wait for the Holy Ghost.

Guidance is not absolute. Time may be required to give it. We are told to grow in knowledge. Again, infirmities affect apprehension, affection, and judgment; create error and mistake. Paul apologized to the Council. He and Barnabas differed in view. For some cause the Christian Jews had not the light of the Christian Gentiles. A weak conscience, a feeble faith, little discernment, lessen the power to receive the leading.

CHAPTER XII.

HELPS TO GUIDANCE.

THERE are external helps to guidance, a number of distinct ways by which the divine counsel is made known. Nature is one way. Natural laws direct us even as they direct moving seas and flowing streams, even as they guide the wild goose, the swallow, and every migratory bird in their appointed times and various ways. Our sex, our age, our occupation, direct us. Natural constitution directs us to home and industry and society. Nature, talent, taste, often tell what we are fit for.

Providence is a guide. Various providences made it clear to Jacob to move his family into Egypt. The situation of certain churches led Paul to write certain epistles. Opportunities providentially occur; ways providentially open, other ways are providentially closed. Here, then, is another inlet of knowledge. Yet God sometimes has his way in the sea; providences do not indicate his mind. The prosperity of the wicked,

the adversity of the good, are in a sense providential. The early church seemed in much to have against it what we call providences.

Again, others are a guide. One's own experience is good, but that of two is better, and that of a larger number is better still. Hence the value of counsel, the value of the church, the value of books. The wider the range of experience the surer are the generalizations. The world is wiser than any one man in the world. Knowledge, like the land, is very wide. One man has not been everywhere. Persons, by refusing advice, by keeping above teaching, tend to become empty and powerless, tend to become boastful and imperious, fanatical and denunciatory, and sometimes make complete shipwreck. Such are some enthusiasts, some dupes and deluded persons.

To an extent, also, public opinion may often be heeded as God's guide and guard for us. Wherefore if you would know what you ought to be or do, ask others in whom you can confide. Take counsel. They are cool and disinterested and yet friendly. Go slow in going against their judgment. At times a man is a fool who will not be advised by his best friends, but will go on according to some whim, some scruple of duty. He is weak where he may think that he is especially strong.

We are not, however, to make others entirely our directors—the people of our party or church—and live at their dictation, surrendering conviction, conscience, and manhood. The Bereans did not blindly accept even an apostle's teaching, but searched the Scriptures, "whether these things were so." The opinions and feelings, the habits of others are by no means to be absolute guides for us. We encounter many timid or feeble persons, some who are ignorant or foolish or unsympathetic. Their criticism is not to be our direction. The indolent cannot, for example, advise the energetic, or the cowardly the courageous. While a modest man will listen to advice, the prophets and even our Lord did not always take it. It is evident that a man must believe somewhat in himself, in his own power to see and judge. Every man, also, knows himself and his situation best, or ought to.

Sometimes our moods are a guide. If one is not in the mood, perhaps he should not attempt certain things. The heart affects the head. Does not a prayerful mood indicate prayer, and a thankful mood indicate praise? Here, then, is another sense by which we learn. Consult somewhat your frame of mind, though not simply this by any means. But if you feel cowardly you cannot very well do a brave deed; if cold you cannot very well do a feeling thing. About some duties

try to catch yourself when you feel like it, and you will be sensible.

Again, instinct sometimes guides us. There is a sensitive state of soul that helps to a correct judgment about a person's character or his intention, or about a situation; or a young person instinctively takes a certain right course and avoids a certain wrong one. Sometimes we are moved to a person, a way, a movement, as the eagle is moved to the cliff or the swallow to the barn.

So, also, sometimes the Spirit acts directly, acts without messengers or an outer voice, but by an inner, after other methods fail or even when they are not tried. One may be urged from within to go back or to go on; to turn to the right hand or to the left. The divine choice is indicated by a mental pressure, the impulse seemingly one's own and yet another's. This way—that of immediate suggestion—has come with the experience or observation of believers. It is an irregular and mysterious prompting to do or to avoid doing; it is a perception. Peter perceived in Cornelius a saint, and in Simon Magus a child of the devil. The interference is self-evident, or the event justifies it; or a sense of divine approval with the thought of yielding, and of disapproval with the thought of not yielding. Sometimes probability grows faint, still the assurance continues. So the

observant person watches for impressions, for even here may be a revealing of God.

But impressions are very fallible, very liable to error. With only them one might easily make grave mistakes; might become a false teacher and guide; might get to do much as he pleased; might come to think less of Bible and church and more of his own experience. He might be especially hard to correct, to convince. Such persons are especially immovable if in error, and incorrigible if in misconduct. We are to "try the spirits." We must examine whether these things are so. Search the Scriptures as did the men of Berea. Impressions are very liable to abuse. Many are the melancholy instances of this. One is not to be led by mere sights and sounds, by strange and momentary feelings. These may come from disordered nerves or by contagion from other persons. One line of evidence is as follows: true impulses rather restrain agitation; they call into play perception and reflection: we pause and think, we read the Bible, we take Christian counsel, we watch providence. True impulse permits to give time and attention to itself—time, at least, to pray. "He that believeth shall not make haste."

In conclusion, so we may say, as said George Fox, "Thus traveled I in the Lord's service as he led me on." There are ways by which, amid

the great play and confusion of things, we may adjust ourselves.

I turn to the conditions of guidance. One is study. It is a part of our probation to learn even our duties and privileges by study. It is a spiritual art, this of the conduct and enjoyment of life. It is a spiritual art to find the divine direction; and art is acquired by study and practice. "Then shall ye know, if ye follow on to know the Lord." Here is a ship approaching the coast. The officer of the deck traces the lights, he takes the soundings, and so he correctly tracks his way in the trackless sea. Here is an expedition to the Arctic regions. The men in charge study maps and charts; study currents and tides and drifts; study ice and the means of travel upon ice. A similar attention is necessary in moral and spiritual life, and a similar security and correctness of course accompanies such attention.

Another condition is watchfulness. The hunter, regardful of what experience has taught him, is observant. Be it cold or wind or rain or fair weather, he is watching. So do you watch for the divine leading.

Sometimes, too, you are to wait. "Rest in the Lord, and wait patiently for him." You may need time to take the matter into more careful consideration. Or perhaps things must settle, or

your own mind must settle, or a certain way must be prepared.

Another condition is trust for the leading. We must keep sensitive to the Spirit, and trust him to lead us when and where he will. By trust comes receptivity to guidance. We must refer our lot to God to have him establish it; our doctrine and our duty to have him make them clear; our works to do them in and for him; and in this trust we shall have him with us. Not a stream we shall meet but there shall be a boat to carry us across. Awake or asleep, trust him from whom you are never parted. A steamer may be in the midst of the sea, the wide waste of swelling waters in every direction, yet that steamer's passengers are in good spirits. Nothing whatever is in sight but the sky above and the water around, yet the vessel cuts through the water in glorious style. The crew take watch and watch about. The compass and the observations taken are trusted by the officers, and in turn the officers are trusted by the passengers. In climbing the high Alps one takes a guide; he does not go rambling by himself, following up this ridge or climbing that rock. No, he just follows on. The top of the mountain may be out of sight most of the way, yet the guide is trusted. So, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." We must feel that

God is watching over us, even though for a season we do not hear from him. Nor should we distrust any light we do receive should it be against what we had supposed would be the light, would be the truth or the way, the duty or the privilege. Had the builders of Babel trusted to the divine direction they would never have been led to commit the great folly they did and make the great failure they made.

Another condition is prayer. "If any man lack wisdom, let him ask of God." "No man," says Emerson, "ever prayed heartily without learning something." Prayer brings one into a docile frame of mind, and prayer brings the guiding Spirit. You pray that the Bible or a providence or a friend may guide you. The psalmist prayed, "Show me thy ways, O Lord; teach me thy paths." Paul prayed that God would give unto the Ephesians the spirit of wisdom. Action may seem closed, resources exhausted: you must go to God. Tell him that you do not know what to do; look up with faith and expectation.

Fulfilling these conditions our course is like a river. Sometimes the river is walled up on either side; again, the walls spread out and inclose a large space, and we are able to see the windings and direction for some distance. All along it is ours to say, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

CHAPTER XIII.

THE INDWELLING MAKES FREE.

WHEN the Lord appears, there is an opening, a lifting up, a widening of the gates; a removal of hindrance, limitation, and restraint. The spiritual person has very especial freedoms. His originality would lead us to expect this, his positiveness, his continual yea, his continual stretching above and beyond, his going on to fullest development in every direction.

And so, indeed, it is: we are "called unto liberty" with all its flourishing life. "Where the Spirit of the Lord is, there is liberty:" in that person or place or time; in that act of prayer or speaking or preaching or counseling. Christ says, "If the Son shall make you free, ye shall be free indeed." Even as little birds escape their enemies by frequenting stone walls and low bushes by the roadside, so do Christians escape by hiding in the Lord. The children are free in many senses:

There is freedom from disbelief in spiritual realities. We have "the evidence of things not

seen"; in our faith our ideals are seen to be real: as though a soul were breathed into the perfect statue; as though eternal realities were behind the paintings hung by imagination on the walls of the soul. We are of a free nation and we have power to see.

There is freedom from ignorance, for we are illuminated. Though often knowing but little, and needing to pray to Him who is the Light of the world, yet we have knowledge and wisdom. Ours is no zigzag course, no stop, and no retreat, but a constant advance, like that of a planet round the sun. There is freedom from gross error and mistake. The way is laid out for us.

There is freedom from discomfort and disconsolateness, for we have the comforts and consolations of the Holy Ghost. Our life is really rooted not in the earthly, but in the heavenly. Our human unfolding is accompanied by a spiritual unfolding and a divine manifestation. The Spirit takes the things of Christ and shows them unto us. He is our Comforter. Christ has done much to free the world of sorrow.

There is freedom from the law as the rule of our standing with God, and as the way of eternal life. There is an entrance into the life of faith, the life of the saved; a life in the mercy of God, a life in union with God. Faith is the surest and nearest way to heaven for such as we.

There is freedom from the bitterness of sin—its uneasiness, discomfort, self-contempt, remorse, misery. The contention is all ended, the confusion, the despondency, the alarm, the spirit of heaviness. Christ has done his work, and the person is in this sense “free from sin.”

There is freedom from the binding power of sin, “the law of sin,” its absolute bondage; there is redemption here. The Spirit supports a life where goodness is dominant. To such measure of spiritual glory has one come. Sometimes besetting sin tears us from our holding and casts us adrift on the open sea. Now when appetite or desire rages, then for strength to cling to the naked rock and stand the fury of storm and breakers. The strength is in him who sets free from the law of sin and death; is in his keeping us watchful, prayerful, and in the use of all the means of grace. “Whosoever abideth in him sinneth not;” sin is not his habit, his disposition.

There is freedom from legality. There is an instinctive, a self-moving impulse, the impulse of an inward life. The Epistle to the Galatians clearly, emphatically sets forth the liberty of the gospel in contrast to the slavery of the law; clearly shows that the gospel attitude of soul in the matter of obedience is freedom—not freedom *from* obedience, but freedom *in* obedience.

This is freedom from friction and tension in obedience. It is like the sun shining on the cold, wet soil, sweetening and warming it; making it elastic. So the Spirit shines in upon the soul, and the old state is known no more. In our evil self is it that "strait is the gate, and narrow is the way, that leadeth unto life"; but in our good self all this is changed. The waves of the lake follow and follow with no effort; the current of the river sweeps quietly onward. The person naturally, rejoicingly observes the law, there being no bondage whatever. The command is not arbitrarily imposed or painfully received, but willingly, even with desire and delight. So lives he who lives the life according to the Spirit.

There is law, and very much of it. You are not free of certain laws of health or home or social life or state or church: this is to be a planet off its axis, or out of its course, running wild. The crystal must keep its shape, the jewel its structure. There is in this liberty no exemption from truth or honesty, purity, or any other morality; no exemption from prayer, reading the Bible, and the public ordinances of religion: piety consisting in mere contemplation, or in passively waiting for the Holy Ghost. There is no emancipation from righteous law, though it has ceased to be a foreign law, a command only; one from

without and disliked; a constraint. It has become a force within; the seeming harshness and severity are gone. One instinctively, spontaneously goes and comes, does this or that. He is asked and he is willing; freely and with enjoyment he consents. His being goes forth with a free energy, a whole-hearted devotion.

We are toward God as children to a parent. Our spirit is not that of the bondsman, one of fear; not that of the hired servant, one of service for pay; but that of the child and the heir, that of the wife for the husband, that of the husband for the wife. We are under no yoke. We are in a family relationship: "no more servants, but sons." The only bond is a bond of love; duty is not a trial but a pleasure.

We are also free from legality in compensating God. We are free to bear his name; free to receive his protection and support; free to receive, with no obligation to give an equivalent in return. We take all that God gives; and with no more embarrassment than a child has in receiving a new dress from its mother. It is not a matter as between strangers or acquaintances.

Further, there is freedom from anxiety about things which cannot be helped: about one's life or health or estate or good name or success or support; or about one's family or church or land. We cannot go beyond our strength to alter mat-

ters. We do not attempt the impossible, do not fight the whole system of things. We leave this battle to God. And so we are free from restlessness, brooding, the unhappy stirring up of ourselves. One does what he can and does not worry.

We have fearful states of Nature: her power to destroy is realized and dreaded. We have her fearful cold; her awful, sultry heat; her earthquakes, tempests, floods, and droughts. We have human events: war, pestilence, prevailing sickness, the death of friends. Now is the time to trust the Lord. The Arabian shepherds have towers of refuge from robbers, and when in danger climb by a rope to a door half-way up the tower and then draw up the rope. No marauding Arab then can scale that wall. So the believer has a high tower.

You have the cares of an invalid, of a household, of some work, laid on you. As each thornbush catches a bit of wool from the sheep that passes, so does each care snatch something from you; every trouble takes a nip. You are annoyed by things that catch on. You are like the sheep the farmer turns into a foul clearing. The wool gets ragged, gets spotted with every seed that by prickles or hooks can attach itself. You have a living to get, and perhaps at odds. Your fields are not always productive or your trees

fruitful; the seasons vary with the years. Still industry can make an Eden out of a desert; can produce in the wilderness neat spots of garden and field, choice roots and grasses, grains and fruits. With skill you find the skies your reservoir; every element a help—heat and cold, wet and dry, soil and air. “If God so clothe the grass of the field, . . . shall he not much more clothe you?” Let him possess you, and you shall be like the light-winged bird to live in the air, to get above the dreary and even dismal worry; you shall quit that dark and cheerless round, and circle in the sky.

So there is some freedom from wear and tear and care. One is no slave, no vassal to such; he bears high his head in their presence. By inheritance and by possession he is lord; and he flings off all such who attempt to lord it over him. The wild grape-vine lies along the ground, rears and climbs with twisting form the high trees, swings from limb to limb, even from tree to tree, and in its great vigor is free of blast or mildew, of wind or winter's cold, of bug or slug or rooting hog. So luxuriant and free is the Christian. If under attack, he defends his case or he leaves it to the great Defender; if overcome, the suffering is borne in the joy and peace of salvation.

Thus the Christian sits under his own vine and fig-tree and no one makes him afraid. He has

spiritual liberty ; his bonds are broken ; his enemies and oppressors have gone forever. This is "the opening of the prison to them that are bound." Here is the night all round us, a great black wall about us ; we hemmed in on every side, isolated ; all is lost to sight. Freedom is the daylight. Here is winter, snow stretching away to an unknown extent, a thousand miles perhaps. An arctic continent, not a single flower, the water frozen, the earth frozen, the cold severe ; all life imprisoned, locked up. Now we cross the narrow but deep chasm of spring, and nature is liberated, her chains are all broken off, the waters are open, the fields thawed and fertile and green, the flowers spreading their cups and their beauties, and summer stretching far away, eastward and westward. So is it with the life in the Spirit. Those in this escape all slaveries. They are emancipated, for the year of jubilee is come. All rigid bondage is over ; a free, animated, glowing life is theirs. God's people are a free people. Such is the power of the divine indwelling ; such the deliverance of God's perfect love ; such is salvation. Such is the felicity of myself, of my friends in the Lord, of the whole Christian communion.

Positively, this freedom is the freedom of the highest life. As life grows substantial and worthy, it grows in liberty of choice. As life grows from

the crystal to the plant, from the plant to the animal, from the animal to the man, and from man natural to man spiritual, there is an ever-increasing expression of liberty. The life of thought and feeling is freer than that of all the plants and flowers which diversify the landscape; than that of all the sensitive animal kingdoms of fish or bird or quadruped. There is in the Spirit the full possession of one's own self and of the Spirit himself. Very wide is the range. One is free for guidance and comfort, truth, hope, and love; free to pray and praise and serve. The young and some of the old delight in shows and spectacles and the whole circle of public exhibitions. With pleasure the traveler views the magnificent ice-plains of the Alps, the snowy ranges, the peaks everywhere. So he who is in God has a vision near at hand and a glimpse now and then afar of scenes and objects of delight. His is "the liberty of the glory of the sons of God."

We know that the lower laws that enter higher spheres are frequently feebler there; the laws of physics in chemistry, the laws of chemistry in organic life. Competition, so active among the animals, is far less active among men, being conditioned by justice, brotherhood, humanity. Increasing life has increasing power over the lower life accompanying. There is a displacement, a neutralizing the lower forces in presence of the

higher. Among freemen many restraints cease to exist—not that there is transgression of the law, but the law is in part taken away. Of course truth and justice and honor are never violated; yet many a gate is unlocked.

By a kind of play the spirit in the germ of a plant seizes of air and water and earth, and builds and shapes its own chosen plant. And the plant in its full power takes of that which shall make substance delicate, and color blue or yellow, and shapes its own chosen blossom. Similarly is it that he who is in the Spirit reaches at last to the freedom of play—I do not mean levity, the mere caprice of fancy, life but a making merry, the Christian a mere thistle-down, a brilliant butterfly most wonderfully gotten up in colors and spots and stripes, fluttering in splendor from flower-cup to flower-cup, seeking ever its own pleasure. I mean more than those recreations which are but as the decorations and adornments of life. In the processes of nature and grace one reaches a play-impulse deep down, one of our possibilities and glories. It is to go after a free fashion, to have great power to pass up and down, to be so free that only the sovereign and supreme laws are over one.

“In my Father’s house are many mansions.” In a sense no door there is ever shut. The spiritual world is eminently a free world; it permits

a coming in from all directions and a going out in all directions. "The city lieth foursquare," and on each side are three gates. The service of God is a free service; the praise, the fellowship, the going and coming. It is all like the rising mists from lake and valley under the morning sun; like the clouds slowly floating across the blue sky. There is in it a spontaneous impulse like that of the bird in the early morning or in the evening twilight, perched on the topmost branch of some tall tree and pouring out some delightful melody.

He who is filled with the divine indwelling is in freedom, as at a festival or on a holiday; elastic is he, with ever a play of thought and imagination, a freshness of feeling. He is like the painter in his inspiration, pure of eye, free of hand, wide of range, to plot earth's forms and strike on her colors. He is within the gates of the city of life, where the holy feet go and return at will in perpetual festival. We have the winds of all seas and coasts and lands, blowing from every quarter and through all regions of the air, now in gentle zephyrs, now in gales and whirlwinds; moving the sands of the shore and the desert; drifting the dust of city street and country road, freely do they sweep back and forth over the earth. So freely, though not so aimlessly, come and go the thoughts and feelings, the states and activities of believers.

There is a swing and a beauty in the great planets going over their immense ranges in space, diffusing light and splendor as they roll. Now here are other heavenly bodies which have a like freedom and beauty of swing. Persons that are freer than the rolling waters, freer than the waving grain-fields; free like light and heat and electricity. Nor gas, nor smoke, nor cloud is any other than a rudimentary emblem of the freedom of a spiritual person. The crawling worm, the aimless butterfly, the balanced hawk, are not so free as he; when we shall cease to be subject to certain great natural ordinances that waste and cause fatigue and distress, stagnation and death; when in the eternal life and out of the temporal our deliverance from the evil of the temporal shall be complete, and our entrance into the good of it shall also be complete.

CHAPTER XIV.

GOD IN US COMFORTS.

THE great God of old, he who made the sun, moon, and stars, the God of to-day, is our refuge, a very present help in time of trouble. He is the friend of all, great or little, wise or foolish, rich or poor. No burden but he will help carry. Of him it is true that the government is on his shoulder. He bears our sicknesses and sorrows, our cares and even our sins. Many persons have in him found a resting-place in every kind of drift; have in him stood unmoved in every kind of shock. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Another stream comes down from the mountain, in this divine helpfulness in trouble. The God of nature puts some roots of the desert so deep down that they do not feel the scorching sun, and has formed them with tubers to hold in store moisture and nutriment in the long droughts. So may it be with you. There is a plant in the South African desert: the stalk of the plant is small and the leaf narrow; but below the surface

the plant has a great tuber filled with fluid that nourishes the plant or refreshes him who finds it. Even so in sorrow we are to go down to the larger life, that of the living God within us. Said the psalmist, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." In our difficulties, infirmities, disappointments, sorrows, desolations, we must apprehend and appropriate the living God as our strength and our deliverer. He helps us more than does nature or time or human sympathy; he is a mighty God for feeble souls; he reaches the tears and the heart-break; he makes sad eyes to shine again. It was in trouble and darkness that Jacob had his vision of the angels of light. It was when his home and hope were gone that the heavens opened and their inhabitants came down. So also with us may it be when we are weary and in feebleness, when we stumble or stop or go along a stony way painfully. Oh, these mighty works of Jesus, redeeming from all evil!

Christ is as rivers of water in a dry place, in a barren, desolate place; no moisture, almost no soil, rocks and sand. His soothing, inspiring influence comes full and abundant; this when you walk in very gloomy places; this when you are in pain or infirmity or affliction. He says, "Because I live, ye shall live also." He whose heart is very tender and whose knowledge is very great

—he is your helper. You are in a dreadful desert. The hills are in the distance; as yet you can distinguish neither village, field, nor forest; but travel on, and the whole hill-country, the whole mountain land, shall open up with flocks and herds and human habitations. You see through a glass darkly. This is affliction, and in it you must go to the God of all comfort. In the Lord you are to abide and wait. He is your helper here.

“ His oath, his covenant, his blood,
Support me in the whelming flood.
When all around my soul gives way,
He then is all my hope and stay.”

One says, “By thee have I been holden up from the womb.” The climbing plants with their delicate stems have no self-support, yet often they carry themselves very high, because they take hold of some tree or wall of building, and, holding fast, they grow. Tropical plants will climb to the top of the tallest trees of the forest, so will the wild grape-vine of our woods; and there expand in the sunshine; so the Christian.

In all our sorrowing we have a sympathy of which we are too ignorant; we have a consolation not of sentiment—the mere intoxication of an hour—but rational and substantial. These deep things of suffering lead us to the deep

things of God. In him the tears under our eyelids find utterance and relief. He encircles us and has no distance from us. The center of creation, he is at the heart of the Christian. The throne, the power, and the revelation of God are within his worshipers. His Spirit, sympathetic and marvelous in resource, is ours; the great helper of the soul in its weakness, its crying, and its struggles. We may in this sad world, now and then, here and there, have to lean on an everlasting arm, have even the tender mercies of Him whose "tender mercies are over all his works." There are things of sorrow which must be; but of one thing be sure: the path of sorrow is a path to God. When I am under the wearing, tearing, destroying activities of nature and man, I am within reach of a God uplifting and recreative, calling and proving himself the God of all comfort. Never, perhaps, does he work so willingly and with such tenderness as when with his child who has been made the victim of a natural sorrow; so unavoidable the evil, so helpless the situation, and so sensitive the stricken one. There was comfort for the ancient prophets; there was comfort for Jesus in his exposed, trying, suffering, and working life.

And every Christian can have the comfort. A few great bodies go round the sun, but for one

such there are ten thousand small ones that go in equal circle and with equal exactness. We name the former, but the latter in their prodigious numbers are not named, and, for the most part, not noticed. Now these latter represent the most of us persons. It is not in wide fields and great deeds that our life is spent, but in narrow fields and little deeds. Yet, while the flowers are myriads, not one is insignificant; while the separate key-notes are many in an anthem, not one is useless in the rising and falling harmony. So the believer of a very humble sort is as much before God as if as high as David. There be as many tender, patient souls, as many noble spirits, in the lowly walks of life as in the high. Yet God's true people go up to him from all walks, go up out of every nation, kindred, tongue, and people. Lives equally faithful, equally sainted, are in all spheres; and lives equally cared for of God, equally full of the divine consolations.

Living in the Spirit there is comfort for us from this life—its spiritual and life side, its truly and permanently bright side, its heavenly side. Let us pass beyond these destructive forces of nature, these saddening forces of man, and go over into that spiritual world, which can make a goodly part even of nature and the world to comfort us, and, when these forces are trial and destruction, can bring to help us the forces of a higher and

better world. In mere nature man is an insect in the grass under the great sky: a wet week, a boy going a-fishing, and the insect is no more—great Nature does not even wink. What are species of animals or generations of persons to her? But the laws of grace are over the laws of nature.

God sends spiritual comfort from things here by many a king's highway. We read in the Bible all about such comforts. We hear sermons about them. We find them here and there in our grand and various Christian literature. Theology is full of them. We sing ourselves into comfort in our songs. We have slow-coming or sudden, open or secret, refreshments; pleasant thoughts and feelings springing up and continuing, until over the brown landscape many a field is green with the coming spring. At one moment in a cloudy day a spot bursts out in the dreary landscape and we say that there the sun is shining; so with us now and then the open heavens around us shine: illuminated and filled, like a palace we stand.

The great kingdom of grace is in every part a kingdom of comfort. The divine perfections give comfort. There is comfort in the divine freedom. God may be under some rule of his own, but if he is he has not revealed it. He may have some rule that is uttered in heaven, but if so

it has not been told upon earth. For ever and everywhere he is free, except of limits set by himself—free to combine and construct, free to govern, guide, and redeem. There is comfort in the divine righteousness, that God is the greatest moral being, that his government is along moral lines if any government is, that his counsels and conduct harmonize with the highest known right. There is comfort in the divine faithfulness, fixedness, unchangeableness; in God's adherence to his word and his promises. There is comfort in the divine love and helpfulness and fatherhood; in the divine redeeming love, and in "the love of Christ, which passeth knowledge." The Spirit comforts by giving soul-satisfying views of Him who is "a brother born for adversity." For as in our loneliness and bitterness we walk the frozen swamp, as the wintry wind strikes us and we heed it not, the words come to us, "I will not leave you comfortless: I will come to you." We are in the light of his countenance; we are in the border-land of heaven.

There is comfort in reading the Bible; comfort in the Lord's day; comfort in the ordinances of divine worship. There is comfort when with spiritual persons, in giving and receiving: it is a foretaste of heaven. There is comfort in doing a piece of specially Christian work. Many are the persons who, full of doubts and fears, have gone

with a message of life to certain others, and in the going God has met them, "and filled them with the joy of their message." It became true, "He that watereth shall be watered himself." With this watering, the world is a garden of delightful work; a place of waters and flowers and fruits; a place of friends in the Lord.

All these spiritual things are permanently here, are within reach, and, in part, to be ministers of the divine goodness; to uplift and carry us forward, invigorated and hopeful. In any of these paths from heaven or to heaven "the Sun of righteousness has risen upon us with healing in his wings."

God gives us comfort from the life to come. This world is a shore on which a wide and heavy sea rolls us up, us mortals, and after a little sweeps us back; an eternal salt sea that soon or late shall send its waters over all of human life. Yet with all this perishable, we are imperishable; it is only our clothing that is flesh, and our surrounding that is nature. And in the sadness, in our loss in the transient world, we have the gladness in our gain in the permanent world. The Spirit takes us to the mount, to Nebo, and shows us the Promised Land. Earthly ease and satisfaction do not so give us vision. Looking forward has some warrant in a prophetic instinct, more warrant in a spiritual state, and full warrant in

the Bible. See how God comforted his mourning people of old by happy visions of the future. See how the Lord comforts his greater and nearer people by pointing them in the New Testament to his coming again, and to times of restitution.

Here, deep in the continent, I see not the ocean that flows and roars around its edge, but the very water of these streams is going straight to it; and could I rise high enough I should see this. So while in this world I see not the "sea of glass like unto crystal" that flows and touches all round the world and is "before the throne." Because the future is told to us in negatives and pictured to us in images, and is different from the drama of nature and of society in which we are, it is not unreal; it is not an ideal reflection of this world, the play of its shadows on the darkness of eternity. It is real, though of it "eye hath not seen." The fish knows nothing of the birds, the waters understand not the land, and this world understands not the next; and yet these exist. Once in the morning, in a winter's thaw, I stood heavily coated and covered at my gate, when suddenly I was in another latitude. The sun happened to come out, and it shone from the far south upon the river flowing before me in full banks, with ice-cakes and snow-spots. For a little while the sullenness of nature passed, the foul weather, the vague sky, the lines of trees

along the nearer bank, the tawny river sweeping on southward; I stood in the summer. I felt, as I turned away, I shall have to wait many weeks before I shall see the reality, but I shall see it.

When, sorrowing Christian, you at last are driven out of this earthly mansion because it is too out of repair to hold you longer; when its walls fail, totter, and fall, under some wind of heaven, shall you still have a home? Yes—"a home not made with hands, eternal in the heavens." Whence came Moses and Elias to talk with Jesus? Where did Jesus go when he ascended? To that place have gone many friends. In those mansions are doors which ours have entered whose bodies have been carried through our doorways. We must not look too much upon the face pallid in death, upon the coffin and the grave. Fix and fix again, woman and child and strong man, your attention upon Him who has said, "I am the resurrection, and the life." Those in the Lord go from homes of toil to mansions of rest, to partings no more, to activities which have no pain. Of that spiritually quickened world we know not the width of its circle, the sweep of its experience, the form of its substance, its clothing and adorning, the groups and the activities.

In great trials you open to these great visions. God takes you by the hand, and says, "Believe

me, trust me." And you feel a strong grasp on your arm; you hear a voice gentle and strong; you feel a presence; and though still in a mist you go on in hope of coming to an eternal home. It seems very big and a great way off, but it will get more definite and near. Every dear one who departs into it makes it more definite, makes it nearer. Comfort! this is a mighty and universal experience of the living, of the tried, and of the dying. It is a reality like the ocean, the air, and the sun—one of God's great realities.

CHAPTER XV.

GOD IN OUR ORDINARY LIFE.

TO God nothing is little and nothing large ; he helps build every smallest part of the house of life. We need and we have the ministry of that which we call the weather ; its alternations of heat and cold, of moist and dry ; and on the equable distribution depends much of all life in plants, in animals, or in ourselves. In like manner, in spiritual things, we need and we have the constant moving Spirit affecting us in every little thing. As life is in every one of the spears of grass, so the Spirit of God is in all those small things of life that are down near the dust and perish in an hour. It can be that like the little tulips which bend in the breeze and smile in the sunshine, so the little gay and careless things of life that come and go quickly are not godless, but are obedient to the divine laws and nourished by the divine Spirit. Our common life spiritualized is like a fine church with various dark, dingy, and clouded windows, as seen from without ; but seen from

within, against the sun, grand with all precious colors, all sainted and angelic forms. God gives a point of view which magnifies. Every-day life may be as full of experiences of the living God as a psalm of old; may be "filled with all the fullness of God": fullness of inspirations and consolations. Ever communications from heaven and to heaven; the sun shining and all the buds on the trees opening; grace coming not only unto some states but unto all. The whole mass of steel is heated, the whole piece of iron is magnetized, the whole man inspired.

The dominion of grace includes the whole of life. The prophets made it so, the Lord made it so, the apostles made it so, the church makes it so. Grace goes beyond the boundaries of Sabbath, of sanctuary, into the whole life of the good man, filling him with its experiences all the while; being with him each day of all the days, each hour of all the hours; being with him wheresoever he goes, whatsoever he does, and in whatever relations he sustains. There is no divine work with us that stops short of the whole life. Salvation is mighty enough to save through and through. No part of the land need be desert. It is a land of water—brooks and rivers over its whole range. This is a distinction and glory of God's people that daily they have means and privileges of grace, daily the Spirit. Every day will the sun shine

and pour down upon them its warmth. Never need they be away from the sound of the surf of the endless sea of God.

God is in the home; he brings a gracious beauty and godliness, the fragrance and air of paradise, into all domestic life. There is emphatically a Christian home. Even as in early times every family was a church, had its own religion, its own God, its own services, so somewhat is it ever. Each hearth is an altar; every head of a family, a priest; every member true, gentle, and loving.

God is in all social relations, to make us opposed to all selfishness. Paul makes Philemon regard Onesimus "not now as a servant, but above a servant, a brother beloved." He says we are "members one of another," and so all injustice and unbrotherliness are not to exist. Again, he who is full of God is full of that sociability which gives to life so much of its bloom and beauty.

God is with us in work. This ordinarily is subject to disorder and dishonor; it may even become a tyrant and destructive. Ordinarily, it is routine; sentiment is not in it; imagination is not in it; enthusiasm is not in it; at times cheer is not in it. But there is a secret of the Lord: "For brass I will bring gold." Down from the heights there comes a presence to give

to work a blessing. "Labor is not in vain in the Lord." Labor is guided, comforted, freed, and helped in the Lord. God is nigh in our earthly calling. The word "calling" indicates called of God, a part of the "high calling of God in Christ Jesus." Those who are in God are generally much occupied. Abraham, Isaac, and Jacob had the cares of great private administration; Joseph and Moses, David and Daniel, had the cares of great public administration.

God is with us in our vision of nature. We see not only nature in the light of his love and hope and peace, but also as having a greater freshness, a higher beauty, a grander use; as having the glow and expression of the spiritual world; physical forms and processes speaking of spiritual things; the lower glories showing the higher. While familiarity dulls the vision and sin blinds the eye, yet for the Christian the seen world is full of the unseen.

God is with us in our love of art. How, as a rule, do his people love beauty! Especially are song and music theirs. The Bible is full of these, the church has been full, and heaven is represented as full. A poetical imagination runs through and through piety and serves much to change the present and make bright the future.

Thus God is in our whole life; our light, our guide, our guard, our comfort, our every help. He

lives in us, to reign over all the evils of our lot. Where his dwelling-place is, and where his coming is, things are put into wonderful order; he whose earth is so beautiful makes the soul to be more beautiful. It is his to do "exceeding abundantly above all that we ask or think." Such is a part of his life who breathes the long full breath of God. He has everywhere retaining, restraining, uplifting force. His living is like that of the perfect things—no waste, no discord, no opposition, no stunted growths.

So life may be sanctified, spiritualized in every part. A light may stream ever in at the windows of the soul; the morning light to fill the room and give surpassing cheer. As we discharge our various duties, views of God may be ours; views of providence, views of grace, views of glory; faith, feeling, spiritual character may be ours. As the sun comes from behind the cloud and rests upon the landscape, brightening it, so the glory of heaven may come upon all humble things here, and no place be gloomy and uninviting.

The divine presence and operation, the divine love and care, are with every one, are associated with all his down-sitting and up-rising, his going out and coming in; are as watchful over the less as over the greater; to help and cheer in the workshop or at the plow; an unseen power to

mark out what he shall be and where he shall go. "The Lord directeth his steps." In every case where we put ourselves into his keeping he will make for us a home; of each it can be said, his lines have fallen to him in pleasant places, and he has a goodly heritage.

So in ideal our whole life is a single blessed thing, a complete poem, a beautiful piece of music, one great accord. The Christian is all in the Lord, as the lordliest tree or the lowliest plant is all in the light; is like the flower which is ever turning its face to the sun. Yes, in all the dull and weary round of daily life we may sometimes see the footsteps and sometimes the face of Him who is very fair. We may walk with him in all the busy ways of life, our hearts burning within us all the while as did theirs who walked with him to Emmaus.

CHAPTER XVI.

THE INDWELLING A HELP TO PLAY.

THE play-impulse comes out in all those sports and games which in their times and fashions brighten the existence of the young. It exists in all groups of boys and girls, in all bodies of young fellows. Every one of us has his recreations in sitting still, in reading, in walking or riding, in calling or visiting.

This play-impulse comes out in art. In the race at large, pleasure is taken in form of weapon and tool and building. No home so humble but is finer for its whitewash, its paint, its flowers. No people so backward but are less backward for their love of ornament. No people but have been the better for their clothing the teachings of wisdom with the charms of imagination. Literature—that brilliant art of man's creation—how has the world had of its beauties and splendors! So the fine arts in all their lines and schools and power of beauty. So Nature in all her wonderful creations in sky and waters, in field and wood.

God is not opposed to play. In the highest religious experience love of natural happiness does not lessen, much less become practically extinct. With some this may be so, on the principle that a greater passion may swallow up a less. Some so concentrate themselves as to be swallowed up with science or with art. Eating and sleeping may be easily neglected. But he who has the divine indwelling is vigorous and healthy throughout, has all the parts of his being alive. A child may be very much wrapped up in its mother and yet in much enjoy its playthings and playfellows. Yes, he who is in the Lord is thereby the farthest from being sickly or morbid; the farthest from having hatred or scorn of nature. He may have and enjoy a good table, a good home, a good book, a good friend. Natural impulse is right and good, is even helpful. The impulse to eat is not a permitted evil—something below abstinence from eating, below fasting—but is itself a duty and a blessing. The natural world was made to be enjoyed. The denial of nature by saints has been an evil terrible to themselves and terrible to others. Nature is pure, nature helps spiritual life, absurd and fanatical asceticism to the contrary notwithstanding. Man does not sin when he plays, or become holy when he ceases to play.

God favors play. It is reasonable to suppose

that when he bestows a gift he, like us, wishes to see it enjoyed. This is what gifts are given for. God, our Maker, certainly respects the human nature he has made. And to use it, to reverence it, is to please and glorify him.

God in the laws of nature favors play. It is an ordinance of his in all the ranks of sentient being from the lowest to the highest. The squirrel will race about the tree, will chatter on the limb. So in all human regions play is a great tendency. Only under hard stress does it disappear. Reasonable play is one of those things in which there is no vanity. It is a natural blessing; it prevents derangement of every kind; it helps arrangement of every kind. Now go away for a longer or shorter period our toils and cares; now we are contented and happy. Play is permissible, healthful, and helpful. It brightens the spirits; it tones up the system; it increases the vigor of body, mind, and heart. It is a strong ally in our warfare against wear and tear, against disease and death. It is one of the great mediums for restoring vigor to our exhausted nature. In our restored selves, we return to our work, again to get weary and dull, to be again rested and recreated, our spirits quickened in some mysterious manner. A thousand voices in nature call us to work and a thousand voices call us to play. After work we are to resume play and after play resume

work. Christ has freed us from work as a slavery, and by nature and his power within us we can thoroughly lay aside work for play, and even at times take play into work.

Play is helpful to the divine indwelling. In a sense, human nature is the foundation of piety; is the base from which its graces rise. The Alleghanies and the Rockies are far above the general floor of the land; but these immense continental ranges are doubtless built upon a mighty substructure of plain; the earth's crust there thicker than common. So the Lord has created for the heights of piety bases unusually strong.

The supports, the elements of a good man, are in nature as well as in grace. Nature is a part of him, as well as grace. Piety is on the framework of nature, just as the soil is on the hard-pan and the rock. We wisely and well have a natural as well as a spiritual life. Attention to both keeps us sound and whole, perfect and complete.

Those instincts which man carries in common with the animals are to be carried along in all their strength in the progress of the race; though lower in a sense, are not to be expelled by any higher. The relationship he sustains to the brute kingdom is never to cease. His animal nature lessens only at a fearful cost—the cost of vigor, the cost of perpetuation of the race, the cost of a healthy mind and moral sentiment, the cost of a

sound theology. The spiritual in him is like the mental—fundamentally in connection with the animal. The natural and the spiritual parts are a complex mass. They are like a tangled skein of silk of various colors. We are in the terrestrial as well as in the celestial. And we are most loyal to Him who is royal when we use all his gifts, when we enjoy all his benefits—those which nature pours forth as well as those which grace bestows. All our being is to be renewing. Our excellence is in timely playing as well as in timely working. Our true behavior is to enjoy so far as we can all sweet scents and savors, all good color and form, all good friends and companionships.

The divine indwelling is a help to play. It helps vigor and therefore sportiveness, therefore smiles and laughter and happiness of soul.

The faith that is in Jesus, born of heaven and sending to heaven, is a faith helpful to festival and holiday, helpful to the sports of childhood and growth, and to the joys of manhood and womanhood. To play is a part of the nature that belongs to us as men and as Christians. All which was good in the unfallen creation is good and desirable in the redeemed creation. It is as when our continent emerged; the land gained on the waters, new land rose up from the bottom of inland seas, until finally the large area of North America existed. So grace is not raising a part

of your nature, but is raising the whole. Its work is of as wide extent as you are. It covers the whole area. Every part of you is important—the oldest and the newest, the lowest and the highest. In the earth we must have all the strata of the rocks; every bed, the lowermost as well as the uppermost. We must have the expansion of vegetable life as well as the expansion of animal life. We must have the coarser work and the finer. So is the earth best adapted for the residence of man. In the woods and in the fields as we walk we see the springs coming up. Everywhere over the hills and the valleys it is the same: water rising out of the earth and appearing upon the surface, generally upon the hillsides, where the water-bearing strata most outcrop. Like this constant issuing of the water is the constant and universal outcome of the spirit of play in the divinely inspired man.

What shall the millions of holy children do when our earth gets as it should be? What do the millions of children in heaven do? Or are there no children there? In our glimpses of the holy city we see emerald, amethyst, and all manner of precious stone. We see gates of pearl and a street of shining gold. We see running waters and fruitful trees. There is the play-element here. Even God himself seems to have it in his

creation of the ludicrous and especially of the beautiful.

Our play-days, our holidays, are like the golden letters of various shapes which begin the chapters of old manuscripts. Play is the gilded frame of the picture, the marginal ornament of the book of life.

CHAPTER XVII.

THE INDWELLING A BODILY HELP.

THERE is a mystic sentimentalism which underrates the body, along with much else of earth ; which neglects, despises, and perhaps even reprobrates what are commonly called good things ; all this in its appreciation of the goods of heaven. But we are neither to despise nor to neglect anything which God has given us. We are to glorify God in all things, even whether we eat or drink. The great redeeming God comes into all the spheres of man's kingdom. Man carries himself through all his provinces as a redeemed person. He trusts and prays about the things of nature. His heavenly life is in his earthly, and his earthly life is in his heavenly.

Certainly Christ gives to the soul dispositions healthful to the body. Man is a bundle of organisms : the digestive, the pulmonary, the nervous, the muscular, the sexual, the mental, the moral. By these organisms physical life manifests itself. Each of these has a most delicate

susceptibility and each is connected with the rest; so connected that the condition of any organism affects that of the others. The highest, the controlling organism, is the mental, the soul. This it is which the Scripture means by heart, when it says, "Out of the heart are the issues of life." Here are the beginnings, the goings forth of bodily life. Those energies affect it. He who is in a state of love for all that is to be loved, and of reverence for all that is to be revered, tends to have a flexible, recuperative, healthful body. He is ruled by the Master, and blessed results follow even in his physical nature; he has the greater power to overcome wear and tear and disease.

Further, Christ redeems the body by redeeming the soul from sins injurious to the body. A person gets bodily harm by fear or dislike or anger or discontent or consuming regard for money. A person gets bodily harm in condemning himself everlastingly, vexing himself about something in himself, or by forever studying how his food or his exercise affects him; forever weighing, measuring, estimating. So one gets bodily harm by living in a state of condemnation of others or of anything. "It is God that judgeth." "Judge not, that ye be not judged." There is in all evil judgment a balancing of life on the wrong center, and the result is deteriora-

tion. A man may live in his work until it hurts him; he may live in his dislikes until they hurt him: the nerve-force degenerates. "Whosoever committeth sin is the servant of sin." Sourness, hate, bitterness, scorn, poison the body. Sullenness, a state of continual provocation, hurts the body. Fear, worry, legality, the whole brood of sins, have evil influence upon brain, spine, and nerve-center. They tend to feverishness and congestion, to atrophy and destruction of power. One may worry about something until somewhere, by muscular contraction or otherwise, there gets to be a sore spot, a center of irritability, something abnormal and weak. And so many a bodily infirmity is born, many a wretched physical condition is produced.

On the other hand, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." You shall be rid of bad states of soul; your state shall become one of victory and rest, and shall tend to health. Erroneous and injurious ideas shall be given up, and these sources of feebleness and sickness shall, therefore, not exist. Mending the heart will sometimes mend the body. To restore the soul will sometimes restore the body.

Again, newness of spiritual life can so right a man that every curative force can do its proper work upon him: air, sunlight, water, soil, exercise, rest, in nature; the doctor, the nurse, medicine.

Christ may accompany with especial power the means of health, or he may give especial understanding of them and especial wisdom in their use. Seemingly, he may especially appear in nature for bodily good; may give an especial blessing to fresh air, change of scene, cleanliness, nourishing food, massage, medicine, all the curative forces. Yet a direct healing is a very difficult matter to decide about, because of the number of mental cures; this by quacks, by Christian science, by hypnotism and magnetism; this by ordinary physicians. Great is the healing power of suggestion. To have the thought powerfully impressed upon you that by a certain act or process you will be cured is, in the nature of the case, to do something toward curing you. Many are the proofs of this. Cases can be cited of real cures wrought by apparently no other agency. The variety of these curative processes is considerable; the great thing is to have faith in the remedy.

Men do not sufficiently believe in the forgiveness of sins, God's forgiveness, complete forgiveness of the penitent for their faults and sins. Thoroughly to believe this is to feel acceptance with God, his entire reconciliation; is to receive him in power for redemption. God loves his enemies, bad as they are; loves you, patiently waits upon you, and works for the restoration of your lost self. He did not lose it, but he is try-

ing to save it, and perhaps the bodily part. It certainly is not eternally shut off from the influences of the human spirit, and perhaps it is not from those of the divine Spirit, though the scope of his working here is quite imperfectly understood.

Any bringing in of God to accomplish physical or other restoration is by faith. But it is a mark of delusion to make one force do all work, correct all evils, cure all diseases. Yet faith has this appearance simply because it regulates all other forces; it is by no means a substitute for them, but it so governs, so corrects, as to set all healthful agencies at work. Confidence in God seems to supply conditions which permit him to create favorable changes in the body.

The divine indwelling is a bodily help in the matter of death. In redeemed man there are glimpses of a special power over nature; this in the miracles of the Redeemer, and of certain of his; this in a certain possible power to recuperate the body, even to heal it; this in certain power given to bear and to do with ease that which otherwise were hard. This we owe in part to a soul naturally exalted, and in part to the streaming in of the powers of the Holy Ghost. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." Even as God is instant and operative in nature so more

or less shall the divine life in his people make them instant and operative in nature. It shall be used, it may be, as a garment to be put on and off, even as the angels have seemed to use it, or as our Lord after his resurrection seemed to use it. There is such a vitality in piety, such a breaking through nature, such a manifestation of the spiritual kingdom in the natural and over the natural.

A distinguishing evidence of this power of spiritual life over nature is seen in the resurrection from the dead. The Lord overcame the death of nature; he appeared and reappeared in the resurrection body. His followers shall be released through death from nature as binding, and only use nature as helping; shall have the full attainment of that which is above nature, that which we call the supernatural—perhaps never in divorcement from nature, but ever in lordship over her.

You have the fear of death, you feel helpless before the great enemy. But think of such a Scripture as this: "Jesus through death hath destroyed him that had the power of death." Or think of Paul's song of thanksgiving: "O death, where is thy sting? O grave, where is thy victory?" If you die you are only fallen asleep in Christ, you are really alive. In the Saviour's union with you your vital substance is guarded, sustained, and you shall awake again.

CHAPTER XVIII.

THE INDWELLING FOREVER.

GOD is permanent. "Thou, O Lord, remainest forever." Again and again in the sad refrain of the Psalms there break in the repeated assurances of Jehovah's abiding presence. In the Ninetieth Psalm we have set over against the perishableness of man the imperishableness of God; over against the temporal world the eternal; over against the passing of time and the evil of change him who is our "dwelling-place forever and ever." Jesus is permanent. We read, "Jesus Christ the same yesterday, to-day, and forever." Believers are permanent. Christ cannot change, and if he brings them into union with himself, how can they but abide? He holds them, confirms them, conforms them. Some great forest stands; the crowns of a thousand trees shining in the sun, moving in the breeze; in their wilds, giants wonderful of stature; everywhere, trunks rising from the earth like masts. Now, no poverty

of soil, no barren ground, makes these to die ; their tap-roots strike down to some deeper stratum. The forest is fresh even to a mysterious age ; is of undying verdure ; an eternal vegetation. So live unto everlasting God's people ; in their vigor they grow and flourish, are ever refreshed and refreshing. " I have meat to eat," said Jesus, " which ye know not of." The fir-tree on the hillside defies the wintry wind and all the storms of all the years, because its root goes into the crevices of the rock or grips the surface and the angles. So he who is in the infinite and eternal Spirit shall hold on. " They that wait upon the Lord," said the prophet, " shall renew their strength ; they shall mount up with wings as eagles."

Spiritual and eternal life are in much one. The spiritual life confirmed becomes eternal. The true life is of God and in God, and destined to continue while God does. The indwelling Spirit is a surety and a seal. We hallow people when they die ; we say that they are with the Lord ; but should we not hallow them while they live ? They are in the Spirit ; they bear the Lord's seal, his name and likeness ; are marked as his property, secured as his treasure. Do we not read even of Christ, " For him hath God the Father sealed " ? And every son, even as did the Son of God, carries the Spirit to make and

mark *him* a son. And so we read of Christ's people, "In whom, after that ye believed, ye were sealed with the Holy Spirit of promise." Their life in the Spirit from Christ makes sure their continuance in life even beyond death; a continuance enjoyable and enjoyed in all the glory of the kingdom. "Sealed," said the Apostle, "unto the day of redemption."

The future life is real. The life of the corals and the oysters, of the fishes and the lizards, has been followed by the life of the megatheriums and the mastodons, and that has been followed by the life of the higher brute creatures, which in turn has been followed by the life of human creatures; a rational, an advancing race. But the possibilities of life are not here exhausted. The earth's revolutions shall go on after you and I have gone, and with them a mighty life shall continue. Meanwhile a still higher order of life has been created or revealed, and into it we can have entered.

He who is divinely filled is absolutely indestructible. In him is the Spirit, with his mighty working through all wear and tear, all enemies and change, all that we fear and dread, even through death. Things shall move along as unimpeded as the planets move in the heavens. And God shall be the motive power.

"The mercy of the Lord is from everlasting

to everlasting upon them that fear him." That is, it is from everlasting in cause and to everlasting in effect, from everlasting in thought and to everlasting in reality. Here is an immense idea, an immense fact, brought into close connection with the man who fears God. That man goes on to everlasting, and by a decree which is from everlasting. To-day he is, to-morrow he is not—no, not so. To-day he is and to-morrow he is.

The length, breadth, and height of the cathedrals were planned beforehand, but only gradually were they built. Slowly advanced the living work of beauty; slowly it became strong and capable of surviving. Piece by piece it was done: the deep portals of the doors, the large windows, the richly carved front and the buttressed sides, the towers, the spires. Figures, carvings, and colorings still decorate the building as the days go by. The beautiful structure may take centuries to finish. So God has a long work with his own, and this work is never completed.

He who is the underlying cause and ground in the world of things is the underlying cause and ground in that world of spirits in which he continually dwells, giving it continuance and permanence. The Bible says of the righteous, "He shall never be moved." In railroad engineering large masses of stone are quarried, moved, and fixed; culverts are built to last a thousand

years. Sand, lime, and stone, with human invention, strength, and skill, build them to last forever, to carry beneath them the waters of a thousand springs to come. Under each dim arch shall water flow while grass grows and water runs. Very like indeed in strength for unmeasured years is the Christian. Unlike too, for these sunless culverts remain with the perishable earth, while he shall remain with the imperishable heavens. So solid is he.

The psalmist sang, "Thou hast made my mountain to stand." No pressure known on the earth's surface shall move the mountain, no blowing of wind or pouring of rain or scathing of fire or crumbling of frost. Ever you may look into the distance and the mountain is there. From year to year Mount Katahdin in Maine, on the extreme east, Pike's Peak in the center of the continent, Mount Shasta on the Pacific coast; the Alps and the Pyrenees, the Apennines and the Himalayas, the Andes and the Alleghanies: no earthquake shock shall move, no changes in all the lapse of time shall destroy.

The waters of the sea are running in mighty currents, upper currents and under; are swept by the winds of all quarters; are rising and falling with tidal waves: so ever, night and day, from year to year. But here and there over all the wide area are islands and chains of islands,

strong as the mountain-ranges the peaks of which the islands are ; established so as no moving masses of water can ever break them down ; no rushing, piling waves, driven by wind or tide, can go over them. So endure they "who are kept by the power of God through faith," they of the believing type ; their "mortality" is "swallowed up of life" ; they "of the Spirit reap life everlasting." Our Lord says, "He that believeth . . . hath everlasting life." He speaks of "fruit unto life eternal," and says of certain, "I give unto them eternal life." And so among the gifts of God's indwelling, many and mighty, we have this greatest and sum of them.

The walk with Christ is a walk in view of the land which is very broad, the morning land, "the land of uprightness;" a land into which those who enter know the names and nature of angels, and know the Lord over the creatures as he is not known here. Let the world and its processions go by, let the years come and go. We go out and in in the daytime and know not of what is in the heavens above us ; but it begins to get dark, and silently all the stars appear. The believer is carried up and over and on, shaped and mastered by the Spirit, and then this life of duty, toil, and conflict, of trial even, is crowned with perfect and eternal life.

CHAPTER XIX.

EVERLASTING LIFE A GROWTH.

THE spiritual life here prefigures the spiritual life hereafter. It is just as the mineral kingdom, in certain instances, prefigures the vegetable. Some minerals present vegetable forms and colors. The frosted window presents the forms of moss and seaweed. It is also just as the seed-corn buried in the earth and germinating in the darkness prefigures the plant which shall rise above the earth; or as the green grain-field of the spring prefigures the ripening harvest-field of the summer. So present graces, gifts, and blessedness are the same as those which shall be, the impurities removed, the absolutely perfect metal remaining. Such correspondence there is between this lower and that higher state, supplementary to this and modified for the better. The seed in the earth can hardly foretell the plant, the acorn knows but little of the oak. What do the animals know of human life? So in this

world, with its limitations, we can hardly understand that; in its weight and measuring, in its form and coloring, in all that shall come of its wiser people and its greater love. The river searches, it may be, long and much to find its outlet; the course will be down long valleys, around ridges, through a mountain-range perhaps; will be with many windings and a various current; but at last the river reaches the sea. So that which is now is but a warrant, an earnest, of that which shall be. The heir is now under tutors and governors, then he shall enter on his inheritance. Here are given the strength, the tastes, the fitness for that which shall be there.

The future shall bring but natural growth; very little that is arbitrary, that is artificial, but mainly what is organic. Even as the sap is changed into vegetable juices, and these are changed into the solid forms of plant life, and all by well-arranged movement. When the present spiritual life becomes eternal life, it will be as natural as when invisible vapor in the sky becomes visible cloud. One sows here and reaps hereafter, and so we are counseled to lay up treasure in heaven.

We see our little brooks that come down across the fields; we look at our streams that rise with the rains and fall when they cease. But we have learned that there are rivers on a magnificent scale, rivers fed from mountain-ranges and roll-

ing through long-extended basins. We have learned of the Missouri and the Mississippi. And we know that the river does not end with the horizon. It goes on under other skies. So with him in whom God dwells, who is a certain incarnation of God. Let him serenely pass beyond the horizon. He is the friend of God, and when he is not, then, as with Enoch of old, God takes him. He dies; his kindred come, take up the body, and bury it. But when all this which was visible is under the ground, there still is a living person and a divine indwelling.

We read of geological times in which much was done toward forming the earth; in which flora and fauna came and went, and still other flora and fauna of finer form came into being. The whole creation advanced. So advances the spiritual life, develops organically into the eternal life. One does not change his radical character: he remains morally the same. Certain processes of grace begun here are carried forward. The work now and then is like the work of the coral insects, putting up on some submarine volcanic peak that which shall become a palm-crowned island on the wide sea.

As, in the finishing of the earth, the broad valleys were filled, the foundations of the plains and prairies were laid, many rugged places covered and leveled, lake borders were terraced and

great flats run out into the sea, so similar movements shall take place for the Christian; his state shall change, he shall take on new and higher forms. His genesis, his creation, shall go forward. As heat goes into light, as the chemical powers go from simple to complex combinations, so the humbler sensibilities of the Christian, his natural sympathies, shall develop into the highest and most beautiful moral and self-sacrificing affections; natural affection pervaded and uplifted by the new inspirations, by religion combining with nature, feeding and freshening its perceptions, sensibilities, associations, and sympathies. The divine indwelling shall go on to a life complete in itself and its surroundings. Yet for a time the stream is narrow and shallow, is in the fastnesses of the mountains; but patience, and it shall come out into the wide plain. The river of life runs through that ridge which bounds our vision; continues on into the greater spaces and freedoms beyond. The stream which flows now shall flow then in fuller volume. He who enlightens us now will enlighten us still more; he who makes free now will make still more free. He who hallows us here can still more hallow us there, where surrounding evil shall be gone, the deadly struggle be over; the struggle with temptation, with the inward resistance and the outward obstacle to being good. The Spirit

there shall work all clearance of sin, all consecration to God, all life of grace, all aid in praying and praising, in fellowship and service ; all gift in knowledge and wisdom and speech. Yes, a lower system shall pass into a higher. One shall, in part at least, have passed from the kingdoms of nature into the magnificence of the kingdoms in the Spirit.

From beginning to end the Word of God ever points us to a system of life distinctly higher than the present and in which the religious element is dominant ; a perfect and permanent system among intelligent and spiritual beings ; and while in part their own work and natural, still in part the creative, adorning, and redeeming work of the Spirit of God : even that kingdom of heaven which has promise for time and promise for eternity. The Old Testament is full of this promise, and so is the New.

In organic growth periods like and unlike each other occur—transitions to that which is higher. A shell-fish forms in the ooze at the bottom of the bay—a square inch of oyster, say ; that little creature grows right where it is to larger and larger size, but keeps to its type. On the other hand, a growth occurs that passes to a stage unlike yet like the former. A seed changes somewhat magically in form, until, instead of the frail

and tiny germ, we have the tree in its magnitude and majesty. A like organic passage occurs in spiritual life after death. Here is the life of the caterpillar: it is quite different from the after-life of the butterfly, yet the insect is the same. He has passed up higher, by the working of a law which was over him. Just so it is with the Christian. He naturally, legitimately, organically enters into his future life. No man gets there arbitrarily, artificially, without cause in himself, and that existing before he gets there.

Life here is like that of the little plants which in late winter we grow in the window to set out in the spring; gives here that which is but as the early wild-flowers to the whole summer land; gives here that which is but as the first ripe spot in a great harvest-field. For instance, the abiding of Christ within is the power of the resurrection, is the actual living source of a spiritual and glorified body. For Scripture says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." That indwelling of Christ in his own does it. When tired we lie down to rest and sink into sleep and utter helplessness, but we are kept by the powers of nature and the presence of God; kept to awake the same

persons that lay down, yet very much refreshed. In like manner does God work when "he giveth his beloved sleep."

The germ is here, but beyond a certain point it can only develop under the forces and conditions of another world; a world the whole economy of which shall be adapted to produce such development; shall be such that there shall be times of restitution, that there shall be the manifestation of the sons of God. Now may that Spirit who unknowable is behind all things known, and indivisible is behind all things divided, who without form is behind all form—may he reveal to us in all its substance and force, its motion and growth, that truly better world than this. And now, as we go on in our study, may it be us "to whom God would make known what is the riches of the glory of this mystery which is Christ in you the hope of glory."

II.

THE HUMAN SIDE OF THE
INDWELLING.

CHAPTER XX.

THE BELIEVING LIFE.

THIS study of fundamental religious experiences has been, so far, from the point of view of the Spirit, his wonderful work in altering and making and molding. I now turn from the heavens to the earth, turn from him who *has* influence to him who *is* influenced. Let us take a walk around his estate, even enter his home. His birth is believing, and the root of all his life and growth is believing; so we will begin with believing: that by which we receive him whose presence moves the air-currents that encircle the earth and the ocean-currents that encircle the continent; whose presence it is that makes even nature not distant, cold, and dead, but near, warm, and full of life. But without their assent the Creator is in his worlds, while only by their assent is the Father of spirits in the spirits—does he have this mystical union with his own. By outward pressure may two crystals grow together and become one, but only by inward assent may

man receive his God and become that spiritual, divinely filled being we wish now to study.

Believing is fundamental; for only this gives and maintains that divine indwelling which is a well of water springing up into everlasting life. Believing is a natural force with supernatural helps, by which man on his part as a free being is able to make connection with God on his part; is that which on our side runs parallel with all the divine moving. It gives the divine indwelling in each of its manifestations, as the guiding, the liberating, the comforting. It gives the opening for Christian experience, Christian worship and service. No elevating influence can come until the person unlocks and opens an inner door. But when this is done, God, though he was within, arrives, as it were, from afar. Believing is the grand way, the arranged way, the natural, the constitutional way. It is the very power which brings in God. It and it alone enables the spirit of man to enter into communion with God. It and it alone enables a man to outlive systems and suns; it makes him superior to death and all other forces of evil, because it places the living God within him. It is as the putting of seed into the ground. Here is a seed, but of what use is it until the soil is around and over it, until it is put under the conditions essential to sprouting? Believing is as the covered kernel of

wheat out of which comes in due time a stalk with many grains. In this losing himself in God one finds himself as never before; he comes to his own. He is like the bud which was shut up in darkness, with winter without; but a great warmth came round, a great running of sap began, the veins of the bud filled, and it unfolded. It was Jesus who uttered the words, "All things are possible to him that believeth;" Jesus, the greatest example of believing the world has ever seen.

Believing is a very emphatic teaching of the Old Testament through all its Psalms and prophecies and histories. It is an essential characteristic of the whole race of the sons of God; essential in John the Baptist, in the teaching of Jesus, in the teaching of Paul and John; throughout the Bible spiritual living is by faith. These words contain the whole of it: "Believe on the Lord Jesus Christ, and thou shalt be saved."

This believing is the letting yourself connect with and be held by the Lord of all heavens and suns and stars, of all systems, remote or near. It is like the attachment of those beautiful nests that hang from the end of lofty branches, that no enemy by climbing can reach within; nests that wave to and fro in every breeze and yet are seldom injured by the hardest storm.

A steamship is here, a body of iron and steel, the labor of a thousand men a thousand days, finished

in its structure and engines to a fabulous fineness. It bears on over the lifting waters and across the limitless sea. The passengers, with or without passing fears, feel safe in what they know and in that they are supported, kept, and carried on. That illustrates our faith in Him in whom we have put ourselves and keep ourselves. The engineer constructs his bridge after the minutest forethought, in all its compactness and solidity, its curving lines and symmetry. It stands a wonder of strength and grace, lordly and beautiful. It springs from shore to shore. No frost shall crack it, no wind blow it over. It shall live in all its splendid utility a thousand years. Multitudes shall use it and never be afraid. This is their faith who walk with God.

Believing is the apprehension of truth, and so strong as to begin the work of redemption. There is a beginning to understand the Eternal Being; a beginning to perceive him who was but a dim and far-off reality, who was but a mere speck of light, a star; to see him as the sun. Now the whole visible creation might disappear with the stars of night and still God would remain like the sun. Though the earth were burned up, his judgment would still sit and his salvation be still clear. Put out all the starry suns that fill illimitable space, and this Sun would still shine. Believing is to have, in the grave doubts of nature,

deep conviction of spiritual realities; is to realize, as not naturally, law and gospel; is to sense and understand the glorious statements of psalmist and prophet, of apostles and the Master. It is as true now as of Paul and his fellow-Christians, "God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Another element of belief is appreciation of religious truth. Says one, "No man can savingly possess the truth who does not appreciate it." No man can sing who does not appreciate singing, and those who do sing greatly appreciate the art. No man can paint who does not appreciate beauty. Believing is as when one sees the flowers scattered everywhere along the road on a summer's day, and enjoys them. The believer appreciates the promises of God; appreciates the Lord Jesus Christ; appreciates his light, his guidance, his comfort; appreciates the blessing of daily drawing upon him to meet daily wants and worries, daily temptations and trials. He knows his own emptiness, his own weakness, and appreciates Christ's word, "Without me ye can do nothing." This pleasure is like that of him who lives near a lake that lies narrow between slowly descending mountain-spurs that slope gently to it: he has a constant sight and enjoyment of the other side as it stretches away and afar.

But the main element of belief is appropriation. You must do more than admit and agree, be more than a nominal believer. There needs to be more than a thought or a knowledge. You also must do more than appreciate; you must take hold of, you must appropriate. You must have desire, have hunger to come under all the obligations and influences of religious truth. You must be as ready to be caught hold of by the truth as dry wood is to catch fire and burn freely. Readiness for the truth becomes as much a property as combustibility is a property of coal and wood, or as magnetism is a property of some pieces of iron, and of that great magnet the earth itself. One is as ready for God to work in and for him in this element of faith as the prepared field is ready for air and sunlight and moisture. In nature and in grace, fulfil the conditions and you have the mighty works. In the snow we have the myriad, monotonous raindrops turned into a variety of beautiful crystals. Now suppose a drop envious and ambitious to become a snowflake with charming form: that drop could never undergo the transformation unless the drop placed itself where it could be touched by the frost or the cold wind, could get high in the air or reach some polar region. Fulfil the conditions and there are snowflakes enough. Believing is the earth receiving the rain and being nourished; it is the

great broad land filling under the steady down-pour that means something for grain-field and meadow, for orchard and forest. We receive of Him who sent the earth spinning in its circles, and whose circle of light and love goes round the earth every day of its being.

The little children of the whole child-world illustrate believing. They eat and sleep and play and do their tasks with entire trust. They, the most feeble of beings, have a trust equal to their need, and are content. They neither doubt, nor are suspicious, nor worry, nor dream even, of not being taken care of. The Christian life in this respect is a kind of glorified childhood. There is among mere men no richer, no fuller experience of faith than in the saints of the far-off Old Testament time. In the Spirit before the mast, they first and vividly illustrate trust and its calmness, consciousness of God and walking in his presence; illustrate too the firmness and strength of soul derived from this reliance on things unseen.

The brightest illustration of a life of faith is our Lord Jesus. No voice so speaks of the Heavenly Father, no heart ever beat so full of trust in that Father. No man ever so perceived, so appreciated, so appropriated the unseen realities as he. Living or dying, his was thoroughly a life of faith. He said, "He that sent me is true;" "I know that thou hearest me always;"

"I live by the Father." To him the Father was a great reality, communion with him was habitual, life was a walk with him. To no man has God listened and responded as to him, the ideal Man. True man with true and warm heart, unappreciated and unsupported, living in a very tempest of misrepresentation and opposition, he maintained faith. In all his trials and temptations, his weariness, he maintained faith. In that mysterious belief that he was the Son of the Father, and in that mysterious purpose that he was to redeem the world, he maintained faith, simple, fresh, undisturbed. Yes, his was faith in its highest development, its absolute perfection.

If your lot be God's choosing and your duty his making, then in him be your believing. You may be like a field in a dry time: but let a great rain come, there is refreshment in it, nourishment in it, strength in it. Let God come into your soul, and he will put a prop under everything, he will put you to rights. Only believe every hour, hold on by faith. The seaweed on the rock in all the sweep of the tide, and with nothing in which to root, is able to hold; that is a very hard storm which can tear the plant away. The lichen holds fast to the face of the cliff amid all beatings of the weather, and even grows. So you can be hardy, so you can hold on to God and hold on by a dozen separate grips

to his church, his Word, and all, as to the rock of your salvation.

The believer is leading this life in spiritual things all the while, apprehending, appreciating, appropriating them. An undercurrent of such faith flows through all his life. It is his response to the divine movement within him. It is that by which he is continually kept in contact with the eternal existence. Our faith underlies all the divine side of the divine indwelling and, in fact, all the human side. It is essential to the divine illumining and guiding, the divine comforting and liberating; essential to all the continuous divine work within us.

CHAPTER XXI.

A GOOD LIFE.

THE divine indwelling creates a good life. Union with Christ gives of his Spirit until he is formed within. The lake responds to the sun—the blue waves sparkle and shine; so the believer responds to him who is believed in, and gives back his image. There is a sense of his greatness, his goodness, his nearness; the carrying of his presence continually; the being supported by his communications constantly. Paul makes much of the life of Christ in us; of being born by this into a second birth, a holy nature, and a growing goodness.

A good life is a true life. It harmonizes with the nature of things and the nature of God. He who is saved is saved from delusion; he is like the prodigal “when he came to himself”—he is restored to a right mind. Man can calculate the place of the moon in the heavens at any period, however remote, in the past or in the future, because the moon is ever true to the laws that

govern it. A good man is true to the laws, the forces, that govern him. He sees and loves and lives in moral truth. He leads a life correspondent to the moral law and to the law of faith. The crystal is under law ; so is the Christian. He is under the great Lawgiver ; is in the divine order ; is in agreement with nature and all that is above nature ; is in agreement with all the orderly, organic systems of God.

A good life is a beautiful life. There is in a good life an indescribable element—something like the fragrance of a flower. It comes out in taste, in tone, in manner of behavior. We do best to call it spiritual beauty. There is One who arches the sky, who graduates its form and color in every part ; who has touched the rolling wave with beauty and the rising vapor ; who colors each leaf and shades each feature ; who has given bloom to the purple plum and red to the ripening peach. He also has created moral beauties : those of motherhood and brotherhood ; those of courage and gentleness ; those of faith and hope, of love and patience, of prayer and praise ; “ the beauty of holiness.” His polishing and gilding and garnishing and finishing are seen in all good souls. The graduated and balanced color of the landscape is an emblem of the graduated and balanced temper of the soul. Says Emerson : “ The high and divine beauty . . . is that which

is found in combination with the human will, and never separate. Beauty is the mark God sets upon virtue." In many a place we see fine and fair trees, mostly unsown of men, untilled by human toil, but planted and nurtured of God. Some of us love trees and the genius of the woods, while all see in the wooded world a beautiful thing. And the work of Christ in the soul makes in its magnificent vision that the love of *it* should be a passion with us all. A great action has grandeur, and a good action has beauty. Many a simple, touching act of devotion has thrilled one with its beauty: the stepping aside to let another advance to safety or to honor. We think that much and mightily those who stand in celestial light behold of beauty veiled to mortal eye. We always picture the angels as having in their forms and faces a comeliness indescribable.

A good life is strong. It authenticates itself and appeals to others; is seen and felt by the world and by the community of believing souls; is a strong testimony and influence, impressive, often much more influential than the possessor is aware of.

A good life is for God; this in beginning, middle, and end; this is always its character. Each kind of tree has its own type throughout, a form unchangeable, and develops its peculiar nature completely. The basswood is of its own

kind; the tulip-tree differs from it a little, the oak a good deal, and the apple from all. So a good life has its own laws and forms, its own world in all its littles and its large, and is forever incapable of change. There is, possibly, at bottom, one disposition out of which the graces come, and by which they are nourished; and this may be what Scripture means by the new heart; but every grace has a specific and peculiar character. The faith, the hope, the patience, ever have God in view; all states of soul, with their corresponding activities, have an especial sensitiveness and tenderness in relation to him. The person is evidently a man of God, though the idea of him may vary with persons.

A good life is inspired by the Holy Ghost; by him who is appointed for man, the all-concluding being of the visible creation. That which makes the Christian differ from others is not so much that which he does as the way in which he does it, and the motives and supports he has in doing it. The divine indwelling is the great support of a good life. Water goes down into the soil; it enters each mouth of the infinitesimal rootlets, goes by these thousand ways into the stalk, exhales into the air, and returns again to the ground. This is the turning of the mystic wheel of life. So the Spirit reaches down and in and on, and gets to all cells and germs of every sort

of life of which we are capable. He enters body and soul, and opens wide the heavenly gates to entrance free for every one, with all that properly belongs to him.

We need the air. Its perpetual currents are for common purposes. So, too, there are at work everywhere below us those forces which crystalize minerals, which form rocks; there are at work everywhere around us those forces which integrate and disintegrate, which organize and disorganize. In like manner there is at work among His people the indwelling Spirit every day and every hour. You are neither gloomy nor complaining, neither cross nor exacting. He gives you the right manner of acting, the right attitude of being. Christ lives and works in you as nature works in every separate petal and stamen of a flower. You are gentle under provocation, insensible to slights, calm amid bustle, ever quiet in spirit, ever following where the Lord leads. You have with him blessed communings amid ordinary surroundings, prayers and meditations when alone, friendly offices and charitable judgments when with others. Men used to make excursions afar for gold; but one does not need to undertake a journey to get divine grace. Nor need it await until one is risen from the dead; it may be received now.

A good life is negatively good; it works

toward sinlessness. It is because of the sin of the world that the Bible so emphasizes holiness; so often calls God holy and the Spirit holy. Sin gives color, gives trend, to the whole Book; it is a Book against sin, and telling how to get rid of it; telling of salvation from its dreadful power.

The sinless life is like a soil neither too hard nor too soft, but mellow; neither too wet nor too dry, but moist; a soil free of the seeds and roots of weeds. The sinless life is like a perfect gem. It is of one substance throughout; it is equally dense, equally clear and proportioned. It has nothing wanting, nothing broken or crooked or clouded. It has no flaw or crack, no blur or speck or stain; is neither scratched nor worn, but is a pure and perfect stone. The sinless man is as the "angels, that excel in strength, that do His commandments, hearkening unto the voice of his word."

The indwelling Spirit purifies from sin as the wind purifies the house, the road, the field; sweeping away many a foul thing, many a germ of disease, many an insect plague. We have the fire, that burns all which is dirty beyond the power of water to wash clean or beyond the power of the hand to rub clean. We have the ocean, where the life of the waters is kept up by constant motion; by perpetual currents from equator to pole and from pole to equator. In the swelling and

impelling of the waters, now gently and now with power, and ever doing their cleansing work, we have an emblem of the Spirit. By Bible and conscience, by preacher and teacher, he tells us about the law and the sin that breaks the law. When once his voice is heard, it cannot be overcome by wishes or thoughts or activities; it cannot be bought off or drugged, but continues plain and penetrative, convincing of degrees and kinds and consequences of sin never thought of. How he illuminates places and times in which we did evil; certain transactions, or even the whole miserably selfish, spiritually heartless course! It may simply be one open sin, one secret sin, the neglect of one duty, or it may be an accumulation of sins; but, whatever it be, the battle is fought over it. This is the Spirit's cleansing.

The indwelling Spirit creates penitence, gives deliverance from the love of sin, full purpose to avoid it and keep every commandment. The divine indwelling works to separate and remove; works like the great streams of water passing through the sluice-boxes in mining-districts, to take away the dirt; works like fire in iron-ore, to remove all that which is foreign—the water, the acid, the sulphur; works to make deliverance from the power of indwelling sin—the glorious state of likeness to the Lord, of which state a symbol is the clothing of the angels and the white

linen of the saints. Men of the Spirit are men who hate sin. Look at the deep repugnance to it in the 101st Psalm, at the deep penitence for it in the 51st Psalm, at the love of its opposite, righteousness, in the 119th Psalm. This psalm has the very breadth and heat of intense passion for keeping God's laws.

But a good life is positively good; is human, vigorous, juicy; makes existence particularly substantial and joyful; takes hold of the very rest and glory of heaven. Heat is not only destructive, but also constructive. It has helped stratification and cleavage in the deep earth below us. It has helped vegetation and animal life in the wide world around us. So the positiveness of a good life is to be insisted upon; not only the conquest of enemies, but distinct possession; not only riddance of mud and dust and every foul thing, but the real bloom of crocus and lily and rose; the real aroma and taste and touch; the vigor and the flourishing of faith, hope, and love; the clear mind, the vivid feeling, the happy soul. Such life is as real as are stars and planets, as are moon and sun, as is every form and power of nature. Grace has its push and pull, its light and flame.

Again, a good life is good in ordinary every-day matters. Jesus liked to see the people in their homes, their markets, their highways; on the so-called homely side of life. So he is with his own in

all daily life of toil and care and pain, helping them to be good in it all. He is with them even as the tabernacle, that symbol of the divine presence, was with them of old, and in the very midst of the camp. He is with his own in their hand to work, their eye to see, their voice to say or sing; with them in all their daily round.

The most of the land is not mountain-ranges, and life for the most of us is not on Alpine peaks. The human race largely lives not on heights, but on lowlands. So the most of piety is not amid the stars, but upon this earth; is not in matters of great importance, but in matters of little importance. Life is like the fugitive slave traversing woods and swamps at night: his eye is on the pole-star, but as for the rest, he has bad walking and much darkness. Our living is by numberless pulse-beats and breathings, each seemingly a small affair. The really good life is largely faithfulness in little things; in right motives and self-control here; in bright and contented service here; all the round of labor a round by Christ attended. Every dome of the sky has all the glory of sunrise and sunset; so every sphere of life may be touched with the glory of God. Every piece of woods has flowers in the spring and the singing of birds. In the service of God there is neither great nor small. He who has set all the stars in space has given all their markings and

colorings to the tiniest shells of the sea-shore. Size is nothing to him whose equal workings we behold through telescope and microscope. Out of the little particles God makes a great world; so out of the littles of life he makes a great character. In the plain of our life we may be cold, wet, barren soil, yielding little but moss; or, under the Sun of righteousness, we may be like the wide valley filled with grass and grain.

In short, a good life is good through and through, being of a piece; has that unity which characterizes every work of God's hand; likeness of part to part, agreement of each with all. Every crystal has agreement of parts. Every tree is one through root and stem, branch and leaf, from heart to bark, and from furthest tiny rootlet to topmost branch. That grand elm which rises near the house high above the chimney grows as one, so graceful and yet so grand. So life in Christ is one from beginning to end; one in all the graces and gifts, all the states and exercises. Our tangle and mistiness, our disconnected and chaotic thought and feeling, belong not to the thing itself. In a tree stem and boughs, branches and twigs and leaves, work, each part for every other part. The tough and elastic hickory hangs and swings and holds as one. In the old mythology the nine graces dance hand in hand; together they tread a common measure. So all

the graces are in harmony and helpfulness. As in different periods of the season different flowers bloom, so yesterday and to-morrow shall call out different graces to the common service and beauty of the one person. The graces need one another for setting and support; each is truly each when in the midst of all. It is one life.

He of whom John the Baptist said, "God giveth not the Spirit by measure unto him," was eminently good and without sin. The Spirit filled Moses and he was wise, filled Joshua and he was bold, filled Samson and he was stout, filled the Lord and he was good. Character in him was preëminent. Take his hatred of moral evil. On occasion he was greatly indignant at obstructive hypocrites. He seemed to abhor especially canting pretense, the old men or the young men "who tithe mint, anise, and cummin, but neglect the weightier matters of the law, judgment, mercy, and faith." On the other hand, he had that opposite and gentle virtue of tenderness. He wept over Jerusalem. He said, as he was going to crucifixion, "Daughters of Jerusalem, weep not for me, but for yourselves, and for your children." He was full of feeling for the poor, despised; yet a weeping, penitent woman had crept behind him at the feast in the Pharisee's house. He graciously drew Peter back after his going away.

Jesus shows what the presence of the Spirit can do where the way is all open. As he took his disciples to the lake-side, the grain-fields, the grass-fields, and the mountain, with their fullness of spiritual suggestion, so now does the Spirit take us to Matthew and Mark and Luke and John ; and the Saviour there leads and teaches the whole body of his people, who shall sooner or later there spell out the whole lesson of moral truth that he taught ; nor rest until the whole revelation of Scripture concerning goodness in him unfolds to their view.

The extent of Christian goodness is a mooted question. The answer seems to depend much on what we mean by goodness. Christians will agree in much where they each understand what the other means. All admit that in the child of God there need be no rushing floods, with their devastating work ; no packing of sand and gravel over fair fields, and a whole goodly growth of the graces borne down by an overflow of the great river of sin. All admit that the work of grace is too often incomplete. In the world of crystals many an individual crystal has had its free course hindered. In the paths of the planets, the wonderful circles are somewhat eccentric, and each planet is somewhat uneven in its movement. So many a Christian has been drawn on one side by this influence and on another side by that ; by

heredity, education, and circumstance; by infirmity, prejudice, and dislike. We drink not enough of the rivers of water; we are touched all too lightly by the flaming tongues of fire. Our reception, by faith, of Him who is the life, is not full enough; we still must go on "perfecting holiness."

Let us look forward here. Many a Christian is now but as a bank of sand just above the waves or as that volcanic peak which rises as an island from the floor of the ocean to far above the surface. Not so hereafter. When this continent rose above the sea, summit after summit appeared from below upon the waters, making island after island. These islands broadened and stretched toward one another. More and more the land rose and the waters receded until the continent had risen from the deep sea, compact and with but one ocean shore. So the Christian's whole broad level shall rise in the other world; his breadth and height and solidity of character, his greatness.

Such are some of the essential and elementary conceptions of goodness; some of the qualities of this fair work of God and man within the soul. Such are some of the definite elements of that kind of life which more than aught else manifests God's glory upon earth and sets forth his praise.

CHAPTER XXII.

A LOVING LIFE.

THE Christian life is a sea with many currents and multitudinous waves. One manifestation of this great and varied life is love. We all know what beauty is in charm; such is love. We all know what power and skill are in use; such is love. A hard, a very hard life for us human beings is this loving life to lead, in all its ways.

The absolute source of a loving life is God. He gives to his own this his great-heartedness, this his richest gift, this greater than physical power, this greater than intellectual power, this loving nature; something more lovely, more desirable, than aught else he could give. It is his own great impulse and nature. We read, "Every one that loveth is born of God;" and again, "He that dwelleth in love dwelleth in God, and God in him." When God fills and dominates him, he loves, line for line, as God loves. As the moon is in perpetual attendance upon the earth, so is he who loves giving perpetual attention to others

than himself. And this because the Holy Ghost is within him, helping him, winnowing him, and filling all his life with the buoyancy and the music of heaven. The earth when dry and barren, as on the great plains, is refreshed and made alive by coursing it with canals from living streams. So he who gets into connection with the Divine Being gets the spirit of the divine love.

And there are the motives to love. Light is ever necessary to the earth in its various beauties, in its fertile soils, its numerous fields and woods and gardens. Light is ever necessary to all flowers and fruits, to all animals that roam at will or yield to man's control. So with us, knowledge is an instrument of love. All through the New Testament we have a set of peculiarly Christian motives given us to go by; reasons of action to be especially borne in mind as eminently strong and wise and good and in harmony with the nature of things. Here is one: "God is love." He hates no person. The spirit of hate is a spirit of evil; it poisons the soul and sometimes the body. It is the spirit of the devil, for we read, "The devil is come down unto you, having great wrath." Here is another: "We love, because He first loved us." Our Creator, he loved us before we knew ourselves. Our continual Benefactor, he encircles us and has no

distance from us. Our Friend, he is sympathetic, expressive, and effective. As the daughter grows to her mother's size, to renew her mother's youth and beauty, so in this matter of love we are to grow to the "measure of the stature of God in Christ Jesus." God has taught us to love, impelled us to love, shamed us to love. Here is a third of the peculiarly Scripture motives to love: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Love, because God shows so much love as to forgive all, forget all, pass over your shortcomings, your outgoings of evil, and think a world of you. In general, we learn from the Bible that we are to love all men because they bear the divine image; because Christ died for them and would save them; and finally because it pleases God that we should love them. If we love him, we willingly incline to love anything he wishes us to love.

One of the signs which distinguished Jesus as full of the Spirit was an inextinguishable flame of love. No man ever had more of pure and strong affection for others, for persons few and persons many, those of his own friends, his own company, his own country, and those of the world. His soul went out and came very near to men. He saw their necessities, their sorrows, their sensibilities, their worth. He was genial, gentle, with

a great and subduing tenderness, an inexpressible feeling. He was willing to die for human interests. He is the model of a disinterested, controlling affection for others. The vast and quiet and strong intellect of this Man of Nazareth was driven by love. He was a mighty exemplar of love in a mighty man. Suppose Napoleon Bonaparte with all his force and skill had possessed something of the same unselfishness, something of the same vast philanthropy. As we know Sirius, Arcturus, and the sun itself by their brightness, so we know the Spirit by his working this love in his and especially in Jesus—this love, the grandest type of divine character.

My thought is that if you are born in Christ, and abide in him and think on him, you will catch his style of loving; you will get under the grand old law of love, get within the sweep of its power. The greatest moral spirit of this universe will catch you up, and in it you will attain to your greatest in gift, in grace, in blessedness.

I turn to the nature of love. Love is to be genial and appreciative; is to have good-will, sympathy; to have strong affinities and personal attachments. It is the very opposite of that selfishness which heeds not the law it breaks or the feelings it hurts or the injury it does. The natural world seems to tell of love in the shining of the sun, in the sparkling of the stars, in the

rippling of the water, in the beauty of the flowers. The human world seems to tell of love in the various gladness in man's heart, and in his much fellowship with his fellow-man.

Love is communicative ; its nature is to go out, to reach after others. Not only has the flower beauty and fragrance, but it has a thousand little pollen-grains that it scatters by every wind that touches it ; it goes on scattering them with boundless prodigality. So is love scattering continually.

Another delightful characteristic of a loving life is gentleness. Even in his thought one "thinketh no evil." This is getting down to the very soul. Then speech and action are gentle. One has a sense of the everlasting trouble and pathos of things ; of the general friction, the wear and tear, the pain.

Another choice manifestation of a loving life is forbearance ; forbearance with the weak, the ignorant, the lax ; forbearance under neglect or abuse. In Colossians we are bidden to put on long-suffering ; to put it on and wear it as we do a garment. Jesus bore with the apostles, with Judas, with the Jews. He was despised and rejected of men, but bore it patiently ; still retained his affection for men, for the Jews. He felt for the end he foresaw from their course, and prayed, "Father, forgive them ; for they know not what

they do." Was it not for love that he was silent and endured? Love is forgiving. It has this nobleness. One with full soul answers to Paul's inspired feeling, "As God for Christ's sake hath forgiven you, so also do ye." He will truly pray, "Forgive us our debts, as we forgive our debtors." What! is he in the fullness of the gifts and the glory of God to indulge in little hatreds?

A loving life is also characterized by a reverential spirit. One has an appreciative regard for all persons, forms, and ways of worth; for everything that is true or beautiful or good, in whomsoever or in whatsoever found; be it manhood or motherhood; be it patience or self-denial in devotion to others; be it animal or human heroism.

And love may rise to enthusiasm; may rise to unexpected and enthusiastic ways. It may live and defy ridicule and criticism, as did the woman who washed the Saviour's feet with her tears and wiped them with her hair. Love may become so strong as to have certain freedoms, even as the climbing wild vine takes liberties with the tree: winding round the trunk, crawling round the branches, spreading and drooping, and rising and festooning. One in his love to Christ may feel as gleeful and as cheerful as in holiday the children who visit lake or woods, or climb the hill, or wander down the stream. He is not careless, not going backward, not crossing the will of God;

but he has the freedom of smiles and laughter, of songs and greetings. In some things love will take its own course. Some in that which they see and feel spring out of and forget themselves. Zaccheus restored fourfold and divided the remainder with the poor. His love to the Lord that had saved him was in the might of a new great nature. A great revolution was wrought in him, and he joyfully made thorough work of it. There is a love that goes beyond law, as did the love of Mary, the sister of Lazarus. In the hunger of her love for her great Lord, and in the beauty and blessedness of it, "then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair;" shrinking, but so preoccupied, so devoted, so grateful, so filled with the love and help of Jesus, that she forgot the cold and critical observers, and for Jesus, Jesus only, whom she saw, she did her daring, costly deed. The affection touched him deeply.

Let me now speak of the objects of love. It is of this life in God as of the life of a continent: the range is very great, the range of thought and feeling, of speech and action. Yet the great principle is love and the great object is God. Here is the law and the gospel and Christian experience. When as in a bright and breezy day one looks upon the shadows of the clouds sweeping across the

landscape, and catches the inspiration of the whole scene, he can say that he loves nature. A person elate, looking upon the infinite sky and seeing bright stars shine out in the warm heavens of a summer night, can feel to love what he beholds. So here, when one sees and appreciates, he loves Him who among beings is as the sun among the planets; gets attracted to him centrally with all the soul.

By the law of gravity the planets swing round the sun and the satellites swing round the planets. By the law of gravity all bodies, if unsupported, fall downward, and if supported, press downward. The great force, a falling force, a drawing force, both in space and on the earth, is a force of attraction. Of necessity there must be such a law if the universe is to exist. Now when I describe this law I somewhat describe the law of love to God. Or, again, so intense is the vital energy in the movements within a tree as to draw the sap from the roots upward through stem and branches. Now this force in the organic world illustrates the rising of the affectionate heart Godward, the drawing, inclining, moving of the soul Godward, simply, regularly, naturally. Yes, the Christian loves God.

When it is fulfilled in you, "I will dwell in them, and walk in them," you first of all love God; you like to read of, hear of, think of him;

you worship and serve him. Your treasure accumulates, your companionship increases in him, the measure of your soul is full with the thought of him, you are aglow with affection. You sum up things in him, even as the eye all the things of the landscape into one picture: the crooked with the straight, the points and the planes, the forms and the colors; no error, no confusion, and not an object missing. So you see the whole world as one and in connection with God. You see it not as it is, the thing itself, but as he made it and would have it, and works in it and for it. But you also perceive *him*, so secret and yet finding his way in, so a comfort and safeguard, so wonderful in his love, so adorable in himself. You love him.

But the Holy Spirit within you is "in power" in another direction. "Christ liveth in you" to move you out unto others, your fellow-creatures; to actualize them to you; to give you strong affection for them. The divine action on you will give you many movings toward them. That personal force, that dominating influence, will expand your mind and enlarge your heart concerning them. You will go out and stay out of yourself. Here come, as from nowhere else, justice, brotherhood, humanity, in this world; interest in persons and in masses of persons, in communities and churches and lands in their sum, in their

great amounts of character and happiness. To him who is moved of the Spirit every man signifies something, and people are the most precious things in the world. He is like salt and leaven when in contact with that which has affinity, ever putting himself forth.

You love even the uncongenial and unlovely, yes, even him who dislikes you, frets at you, and opposes you. You even bring dislike and hatred into subjection to Christ. With God in you, you may well begin to look out and love all things, your indifference to others be ended, your dislikes and spites and revenges, your coldness and sullenness be over. New visions are in your sky; all you meet are lovely; you have come into great possessions; you have realized great hopes; you love all men. You have charity in all its various kinds. One illustration was given by Jesus in his parable of the Good Samaritan. You have courtesy in all its various ways. You will tend spontaneously to right manner. Flowers want no rules to be fragrant; springs want no rules to bubble up. The woman who anointed the feet of Jesus in recognition of what he had done for her did it without compulsion or command, did it freely and naturally. In short, tell him who would do his duty to love. It is the simplest way by which to know our duty, and the strongest power by which to do our duty.

You are to love fellow-Christians. Were you away in Africa, a man from your own section would be wonderfully attractive. He would stand for home, stand for all the friends there. So the child of God stands for God, the people of God stand for God. And you love them somewhat as you love him. Christ said, "As I have loved you, that ye also love one another." His affection is the standard. No conception by glorified spirits or by angels can grasp the magnitude of his great loving, its breadth and compass, its depth and endurance. It is a sky, it is an ocean. When the final and heavenly state is reached, what reconciliations, rectifications, understandings; what affections, what forgiveness, when we, if we get to that, are delivered from our delusions about others, and when what is hidden in them from us shall come forth! Aye, the reach of our hearts shall be much farther than it is here; we shall feel the force of others' attraction much more than we do now. We shall comprehend more, be more ardent, more generous.

As to its place, love is the chief thing. It is the great character of God, the great character of Christ. In the generations that sin and suffer and die, he bears their toil and struggle upon his heart, their sin and sorrows. Love is the great character of all the noblest of earth. Human

love is the fairest flower that blooms on human soil, and spiritual love is the fairest flower that blooms on spiritual soil. In the circle of the graces love sits as queen. Of all the lives that one can lead not one can be as good as this. A thoroughly affectionate nature is the finest in existence. The whole being is filled and charged with a love deep and glad, or sad, an abounding love, a love holding one and taking him up and carrying him forward. He is the finest man we know of—he who appreciates others, sympathizes with them, helps them. Most heavenlike is he who lets life through all the compass of his years be a life of love. Most meet is he for the inheritance of the children of light. That country is so blessed because all there have received fully of the Master's spirit. It indites their songs, it creates their fellowship, it gives their rest in God and his people. Love there is at its broadest and deepest; has all its varied activity, all its forms and extensions. Love results there in the glory of a fellowship real and deep, making blessed every participant. Love there is advanced to a heavenly flame, the glory of which is over all that land and ever shall be.

As to its use: we need this love to God, to be the soul of all patience and prayer, the soul of all praise and service. Love settles a good many cases of conscience, where the thought of duty

runs to morbidness and sophistry. It does away with a great deal of legality, a great deal of prejudice, of contentiousness, of pride of opinion, all of which foster ignorance and error. It helps a great deal of obedience, making it not from fear or reward, but from the heart, and therefore easy.

And we need love, to be the power to make us see, in a glow of our own making, those who are about us; to make us see them in a splendor and a beauty both real and unreal. Love is a talismanic power to turn what we touch into what we will. Such often is earthly love, such is heavenly love. It leads us to glorify; it idealizes. Many people are now regarded in a way which is quite different from that in which they were once regarded. Many a person appears fair and bright. The sunlight falls on this and that fair scene of fellowship. The whole land of life and work is made to seem a glorious land. The days of love are good and peaceful. We feast in mind and soul; we are set free from much of evil; the noises of strife die away. We rise and fall as a vessel on the sea; a fair wind catches and carries us, and eagerly we sail forward and outward into the boundless waters.

But the great blessing of love is beyond yourself, is upon those you love, is upon the world you live in. The appearances, the ministries

and intercessions of this exalted life certainly benefit. A thoroughly loving life is to those in contact with it a vision, a gladness, and a gain.

Thus men may be "rooted and grounded in love." This love need be no mystery, no unattainable possession; it may fill you with desire and power to go among people. God clears the vision, invigorates the heart, makes easy the way. When once the road over the Simplon was made, how easy to go over the Alps!—winding slopes instead of abrupt precipices, a smooth carriage-way instead of a difficult foot-path. So now how easy the perceptions, purposes, feelings of love, the passage from narrowness to breadth and from shallowness to depth, the expanding to take in many and the dividing to take in each! In a general way you were kindly and friendly, but this is more. The rudest savage reckons upon his fingers, adds up with pebbles and shells. As time goes on the tribe receives culture; arithmetic develops, until mathematics in still higher forms is born and grows. So love in the heart has had a scientific development. As when the night is over and with fresh bodies we enter upon a new day, so now. Yesterday has come to an end, the old scores are crossed out. The book of life has leaves to be turned over one after another. When "God dwelleth in us, and his love is perfected in us," we have turned over

those leaves which tell how, as the days have gone by, we have learned to dislike this and that thing, to hate this and that person. There is a reconcilment of all differences. Whatever may be outside, rough or smooth, graceful or uncouth, pure or defiled, we like *men*. More and more let men broaden and stretch toward one another; more and more let the land rise and the waters fall, until a continent appears, in all the life of which love shall reign.

CHAPTER XXIII.

CHRISTIAN HOPE.

TO have hope deep and strong, now manifest in this and now in that, is a part of human nature. It makes up materially the brightness and motive power of human life. It is a deep and powerful force for life and health and length of days. He who has given up all hope and yielded to despair is forlorn indeed. Certain pines grow on the most meager soil of sand or rock—live and thrive on many a low island, on many a tropical shore—and in addition beautify the landscape with the green of their leaves and the crimson of their fruit. Thus flourish the hopes of him who lives the hidden life; lives in intimate union with God; who says of him, “Thou art my hiding-place.”

Hope characterizes the Bible. All the promises lead to hope, all the Psalms are full of it, half of the prophecies create it, the Gospels are full of it, the epistles are full of it. Notwithstanding present clouds or darkness, the Bible writers never waver in their faith in love and bounty at the last.

As were the children of Israel, so ever are all the children of God—a people of hope: singer and prophet and apostle on the one hand, and that prodigious number of saints without name or notice of men on the other hand.

The Lord is ever drawing us to something yet to come. His baptism looks forward: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If we have the germ, we shall have the stem, the branches, and the leaves; we shall have the full size and the full substance of the tree. The Lord's Supper looks forward: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It is as the bud in winter, the little single bud that in spring shall open into stem and leaves. And so in the history of the church: ever Abram is going to be Abraham; ever the Jew expects the Messiah, and when he is come ever the Christian expects him to come again.

The early preachers constantly stimulated themselves and their hearers by the prizes hereafter. Paul says, "I press toward the mark for the prize of the high calling of God." Even Jesus, "for the joy that was set before him, endured the cross."

God is the source and support of hope, first, in being in part its object. Heart and loyalty

and faithfulness are to him. And the soul says; "Thou, Lord, art my hope." You are, we will say, using his instrumentalities: then be not fearful and despondent, but secure and sanguine, even enthusiastic. Your very end and design, your spirit, are from him and for him: then be animated, sustained, and carried forward. The Holy Ghost in his ordinances is like a great mountain. From springs within and eternal snows without flow down streams to water the valleys below, to spread over the neighboring plains; streams of various size, making together a whole system of flowing, draining, irrigating waters—the great benefit of a large country.

But God is also the source of hope by his indwelling. He persuades us, moves, makes us to hope; leads us to look forward sometimes even with assurance of hope; even works in his own a prophetic belief—"revealeth his secret unto his servants the prophets."

Indeed, every other grace is creative of hope; such is faith, faith in God and faith in relation to persons and things, events and situations yet coming. No one who lives but oftentimes has to wait. Sometimes, in the waiting, faith fails. We read it in the Psalms, read it in Jeremiah, see it a little in John the Baptist: sight, reason, faith, failing. The delay seems final, the entanglement complete; prayer is not answered; the anch-

or drags. But if, temporarily thus despondent, a return to God takes place, there is a revival of hope. Never does the man divinely filled become desperate indeed, never is that sad experience his. And often he is swallowed up in his beliefs, in his hopes; he takes no account of counter-statements, counter-appearances; the anchor holds. When the sea is vexed with a great wind, when the tides seek the shore and all the coast is roaring, then, amid the tearing sea and sky, the ship, with split sails and drenched decks, does not strike, for her anchor holds. She is not driven ashore for all the weather and the sea. So the believer's vessel need never get unmanageable in any gale that blows. Extremely bad weather the ship may now and then have, but it need never be a wreck. At the worst, on the moving sea the anchor takes hold on the unmoving land. We read, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"—that is, to "where Christ sitteth on the right hand of God." Here is a hope that "maketh not ashamed."

Then, again, love is a support of hope. We read, "God is not unrighteous to forget your work and labor of love. . . . And we desire that every one of you do show the same diligence to the full assurance of hope." The activities of love make a person hopeful. Diligence in loving deeds tends

decidedly that way, and hope becomes brighter and brighter. So, also, Christians know that prayer sometimes has in it that which makes them "rejoice in hope of the glory of God."

As to the objects of hope. Those who have the divine indwelling expect even material things, the necessities of life, because, in the first place, encouraged by the Word. "The poor committeth himself unto thee; thou art the helper of the fatherless." "Casting all your care upon him"—making no exception. "Seek ye first the kingdom of God, and all these things shall be added unto you." Then, again, he who is the Lord's has warmth and richness and imagination given even to his material hopes by the thought that the Lord has named him in baptism, comforted him in ordinances, served him in providences. So, then, some Scripture is sealed to him; some season or help, some hill Mizar is recalled; or some deep feeling exists of itself that God has made the case his care.

Those in the Spirit need not despair of relief from trouble; may hope that the Vine will ever be sending sap into the branch, however bruised it be; that the Lord will carry up and on and over unto the end of life; over enemies, temptations, disappointments, bereavements; will cause to mount above all the low levels. Does the thunderstorm come over the lake and catch the little

craft? Christ is in the ship. His people are to him the most precious things in the world. Then say and sing with the psalmist, "Hope thou in God, for I shall yet praise him."

So, also, you who have "Christ in you" may look for continuing grace. The sea-anemone survives boiling and freezing and cutting in two; such are the powers of self-preservation in that little animal. There is the perseverance of the saints, the kingdom of heaven in the heart, strongest by nature of all kingdoms. You may hope to have God ever reaching you by the means of grace—by prayer seasons and Bible reading, by Lord's days and church services.

Then, too, if in the Lord, you have promise of increasing grace: more enjoyment of the Word, more dwelling in the world invisible, more constant vision of the Master.

The Christian has hope of a world to come, to which this is as the circle of the valley is to the circle of the mountain-top. This is as when early morning retains somewhat of the darkness. The light is pale, gray, and tender, and sometimes the twilight lingers long. Scripture symbolism tells us of a better country, a city, a house, a home. And in the vision there is substantial truth; not a dusty and shadowy land, a bloodless, pale, and spectral body. Even as while we are busy in the field, the house, or by the way, we occasionally

look up into the great sky, so do we occasionally see the land that is very wide. "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." "We shall be like him; for we shall see him as he is."

As the buried seed has, after germination, hope to reach sun and air; hope of root and stem, leaf and blossom; hope to be a living plant, some bright form amid all the magnificence of earthly forms, so when "He dwelleth in you" you may look forward to some transcendent glory. As the fading leaf has the bud of the future leaf, that shall have form when the present leaf is formless, so they who are in Him who, though without form, is behind all form, can say, "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

In nature, everything is going forward to something else, but it is in much an eternal cycle, as Ecclesiastes has it: the stream running dry to fill again; the seed becoming a plant, to leave again a seed. But the Spirit has power, life, and immortality. So, then, weak or failing, hope in this divine indwelling; hope in the Lord of nature, grace, and glory; and rest not until the whole revelation of his coming unfolds to your view. Let the wind of the Spirit even now arise and clear away the mists that hang over the valley.

Live in the light, let it in in streams, diffuse it everywhere. If your windows are broad enough, clear enough, high enough, you will have this light of the coming glory of God. In that light we shall stand in the light of a thousand lamps, of a thousand electric arcs; we shall stand in the light of the sun. Well indeed may we, in the reality of God and Christ and salvation, be the subjects of hope. Well may we have hope, if possessed of all this world of the indwelling, with all the saving works, the natural and supernatural wonders.

CHAPTER XXIV.

PATIENCE.

PATIENCE is a manly, dignified way of going on; is self-control under provocation, forbearance with greater and lesser evils, the ignoring or enduring of them. It implies composure of mind; the absence of all tumult of thought, all excess of passion, all unseemliness or excitement of conduct, all feeling unkindly toward that which has created our trouble, all unforgiving feeling, all displeasure with persons or things. It is the contrary to that feeling which nurses the grudge, the dissatisfaction, the complaining. There are besetments; there is no apparent answer to prayer; there is work delayed. Patience is to bear up bravely in all these conditions and events.

Patience is a high and difficult state. It is somewhat a finishing work, after you have done all that you can, to stand and endure that which you cannot help any more than you can help the wind's blowing. You may moan and groan, and fly out, but you cannot stop some persons or

things any more than you can stop the rain. God has to be patient and you have to be. You make up your mind to endure that great rebellion which is going on, so far as you cannot stop it. Jesus said, "Offenses must come." They are in the arrangements. A patient demeanor in suffering is a fine test, an excellent criterion of character; fortitude in bearing burdens and pains. And to this great state the divine indwelling is a constant help, a help to all natural patience.

There are natural provisions of defense against evil. You notice that nature is full of every sort of protective device. The sandy coasts of the North Sea preserve themselves from wasting by the running roots of vast masses of creeping plants; so the dunes of the Bay of Biscay by forests of man's planting. Every herb of the field has these devices in root and stem, in leaf and flower. Every animal has strength or speed or craft. Every Christian has his protection. When Christiana and the children set out for the Celestial City, a special guardian was given them, one Great-heart. Your native powers are a help to you against your enemies. Society around is a help. You are far from being naked and defenseless. Even so may we be patient because of our gracious equipment; patient with our imperfect selves and patient with this imperfect world.

In the graces we are patient; this in resolution,

consecration; this in faith, confidence in God that *all* his paths are mercy and truth; this in hope, this in general hope, or in the specific hope of removing or lessening or of help in enduring the evil. "It is good that a man should both hope and quietly wait for the salvation of the Lord." "Be patient," said James: "for the coming of the Lord draweth nigh"—a great lifting off and up, a mighty change; the Lord fully manifest. You shall see him as not now, receive him as not now, be filled and surrounded as not now.

In the means of grace we are patient. David in his depression prayed; so Asaph and Job and Paul. Many a person has become patient in reading the Bible. The pleasure and the rest in this are as for the tired to sit on the shore or bathe in the sea.

In the union of Christ with his own they are patient in all the might and the blessedness of patience; in abiding in him who works not so much upon us mechanically as in us dynamically; in him who works in us as the sap in the tree or the blood in the body. In physiology is the great understanding of pathology; in the organs in health the understanding of them in disease. In the divinely filled person is the great power to endure with composure all evil, is a triumphant force. You so receive as to rest from all improper reasonings, all undue desires, all dis-

quieting fears, all excessive conflict. You have entered into all patience. "Job sinned not, nor charged God foolishly." David said of Shimei: "Let him curse, because the Lord hath said unto him, Curse David." The ancient poet, with the Spirit in him, said in his gloom, plaintively and pitifully, "I was dumb, I opened not my mouth; because thou didst it." But our Lord is the most remarkable instance of patience. His was a patience in very frequent exercise, in various directions also, and to a very high degree. He was in more than one wild sea and driven by more than one storm-wind; tried over Israel and over many things as no words can tell; and yet he was patient. He was tried over much beside wandering Israel in our old world; over the mischiefs men make and their cruelties; over the appealing of those who suffer, and those who are dreading what is to come; over those who are shut in and cannot get out; over the ships that go down, the sinking of so much. The Father was with him in his experiences of sorrow; and in him was patience in all its form and color, all its brightness—a living grace. By the spiritual imagination to apprehend this strong patience of Jesus, in all he said and did and was, is to enter into the realm of the spiritual and behold things which are unseen and eternal. So likewise can he be patient who can say, "Christ liveth in me."

Again, bear up because in this interior life you have help against the limitations of your nature, the imperfections of your training or that of others; help, in short, to bear all the various evils that try your patience. Some men seem to think that all is fate, that instead of arms and hands and helpers from the unseen there are only walls. No; we are not buried alive in a tomb. He who while immanent is transcendent, while in the world is above the world, is more than a geometer who draws the wonderful curves of all the orbits of the solar system; is more than a machinist who has set up that system. He is more than a God of law; he is a God of thoughtful, sleepless love. In proportion as it is understood that he is free, sensitive, and loving do we get rid of the idea of fate, of an eternal fixedness of things. As we are changing our view of the fixedness of nature, so may we change our view of the fixedness of God, and feel that he is none the less perfect. His is not an eternal, unchanging nature in everything. In him thoughts come and go, feelings rise and fall, changes take place. He feels with us in all our toil and trial; is ready to relieve us in all that puzzles or distresses us: this going out of light in the young man's soul, this darkness of error, this seeing the face we love upturned in death. Let us "have the patience of hope."

Many are the promises of him who is unseen of us; every promise, too, a virtual, a special power, and to be counted on every time the conditions are met—something as sure as any natural law. With clearer insight of these promises you get a firmer grasp; with comprehension comes energy, power to hold on; with the broader mind comes the broader heart, and *vice versa*; with the better perception comes the greater help and sympathy, given and received. There are times when patience abounds, because the believer is stirred by new views, stirred by revelations of the Lord.

Because of these promised helps we are patient. Take the guiding. In hindrances, hesitations, hurts, you patiently wait, because you pray with the psalmist, "Lead me . . . in thy righteousness because of mine enemies." You await the Lord's leading because the sweet singer says, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me." Another who in praying but formulates the prayer of all believers, pleads, "For thy name's sake lead me, and guide me."

Take the guarding. You are in dangers patient in God, the sure defense of his people. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe;" safe within the strong walls. In vain would the marauders of the

desert assault the convent walls on Mount Sinai for full a thousand years. Sometimes his enemies do not even know where to look for him, he is hidden, he who "dwelleth in the secret place of the Most High." Truly may he be tranquil in their hunting. Thus did ancient saints call up in song their deliverances; thus laugh in the joy of their escapes, and exult. There are lions and dogs, and bulls of Bashan; there are fire and water, and snares and plots; yet may men burst out in praise: their Redeemer is so great, their redemption so much.

Take the general keeping. "The Lord is thy keeper;" in summer or winter, in health or sickness, in work or out of work, at home or among strangers, on the land or on the water; thy keeper in body and name and estate and soul. Yes, let him be patient who has "to eat of the hidden manna," and has the "white stone, and in the stone, a new name written, which no man knoweth saving he that receiveth it."

So then, "Let us run with patience the race that is set before us, looking unto Jesus." He can help in all the pain, the tediousness, the disappointment, and the struggle. "Strengthened," said the Apostle, "with all might, according to God's glorious power, unto all patience." You go through this world like a ship through the rolling, beating waves; thumped and pounded it

is, strained even; so do you bear up and on, over want and pain and obstacle. Do not enter into too much contention with disorder. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, . . . saith the Lord." It is faithful, perennial, permanent; be it morning or evening, June or January, daylight or dark, quiet or stormy, it shall never depart, be never-failing but ever-prevailing. "Thy faithfulness shalt thou establish in the very heavens;" not in the earth, for that is swept with storm, covered with flood, burned by fire, shaken by earthquake—the earth shall pass away; but in the heavens of God, in his being and character, promise and performance.

CHAPTER XXV.

FELLOWSHIP WITH GOD.

WE have various companionships that we form in the neighborhood, the community, the church, or among those of our calling. We have quite a little of our life and happiness in these, and something of our profit. Each of these is proper and somewhat peculiar. But there is a companionship which in beauty and honor, in life and growth, in general blessedness, is ahead of all these. When you once get adjusted to it, there is no companionship equal to companionship with God.

John said, "Truly our fellowship is with the Father, and with his Son Jesus Christ." They to whom John addressed these words were outwardly of little account, they had no great companions, they were in frequent cases accounted as the offscouring of all things. Yet they had a very desirable and honorable fellowship "with the Father, and with his Son Jesus Christ." To this Paul adds "fellowship with the Spirit."

No mere bit of life in nature, no animal, no mere man has this companionship; only he who has the divine indwelling; in him is effectually created this intimacy. We read, "God is faithful, through whom ye were called into the fellowship of his Son." God has given this revelation, this openness of himself, and these impulses on your part. The Spirit gives his life and activity and calls out yours.

It is a great thing to have nature with us in all its varied processes and industries; in all its exuberance and infinite variety, its green, its growth, and all its ripening product. But it is much greater to have the God of nature with us; the free Spirit who is above nature, not shut up by it; the God the singers of Israel sang of; the God the New Testament continually speaks of. You may walk with him like Enoch. You may come out of a narrow into a broad world; may come out of a cell into the broad divine life. It fills nature, it fills you. He who is in sun and moon, in sky and earth, in the air that blows and the water that flows, is in especial connection with his own. The Spirit comes and goes. He carries from God to us and from us to God, even as the wind carries the moisture back and forth in an eternal round from sea to land and land to sea. No finite spirit is deprived of the privilege of intercourse with the Infinite Spirit. The

Father of all spirits waits to enter into communion with any spirit.

In much we are all of us alone, yet there need be no such thing as interior solitude. He who is in the Lord is never absolutely alone. Isolated he may be, secluded in some remote place, some room or field or piece of wood, or along some road, but he need never be away from Christ. He may ever travel on and on, bright with the divine brightness, helped with the divine help, and in company with the Divine Being. In those passages through this world where no friend is with us, nor kinsman, Christ is with us. You may be sick, or losing what you value, or be in grave difficulties; the Lord is with you. You are not able to go down into the grave, to follow one who is gone, but you may discern the Lord standing beside you as did Mary at the mouth of the sepulcher. In that passage to the next world, in which passage your friends cannot go with you, you need never be absolutely alone. Christ can be ever with you. He said to his workers, "Lo, I am with you alway." He takes away the depression, the loneliness, just as the swollen river sweeps away the drift of its banks. Jesus who came to earth has come to us. He who was born in the grotto-stable is born in us. It is for you and me, like the shepherds, to

see him. It is for you and me, like the twelve, to speak with him.

I pass to the nature of fellowship with God. He who has it is single and he is double. There is the human and there is the divine being. These have wonderful connection, correspondence, joining, close coördination. The companionship of neighbors, friends, and relations poorly images it. The tenderness and affection of our earthly communions poorly image it. The beauty and peace, the wonder and glory of the marriage communion of earth do not fully represent this heavenly communion with us of the Lord of earth and heaven.

In this fellowship there is nearness. Communication with a friend afar off, by letter or telegram or verbal message, is something; but being face to face is far more.

In this fellowship there is affection, first, on God's part. His affection has depth like the ocean, extent like the sky, freeness like the air. It moves in creation, it moves in providence, it moves in grace. Christ's love is not all pure benevolence, a love of good-will, of benefaction, but is in part a love of affection. He said, "I go and prepare a place for you; that where I am, there ye may be also." There is love on your part. In a certain way nature seeks God for her

life, her growth, her rest. In a certain way every one seeks God to taste the meat and drink he gives; and sometimes, consciously or unconsciously, seeks not only the gifts but the Giver himself. The Christian loves him, the Heavenly Father, and cries with David, "O Lord my rock, be not silent to me." The Christian has admiration, contemplation, benediction for Christ; remembers his birthday and his death-day; has a voice calling in prayer and resounding in praise; has in all his being regard for him who was born in Bethlehem, in far from blessed state, but now lives

"Above all glory raised;
Friend of sinners is his name."

In this fellowship there is actual interchange all the day long. "I will come in to him and will sup with him, and he with me." Some of it is while reading the Bible, some in prayers here and there and many times, some in singing, some at the Lord's table; here intimacy, refreshing, eminently communion; hence we say, "the Communion." There is this interchange in all the regular formal offices of the church, and also in all irregular ways; the opening and speech of the soul, secret giving and receiving by ways that those dear to each other know how to use.

This fellowship gives enjoyment to each party.

God is as pleased with the regard of others as are you and I. He finds in their responsive affection all that you or I do. Here, perhaps, is a part of the infinite blessedness of the three persons of the Trinity. He enjoys confidence and friendship, is the poorer without them and the richer with them. And for you and me there are sunshine and warmth in this heavenly giving and taking.

In short, it is a mutual communication of good things. The Lord's benedictions rest upon you, his Word enters your mind, his Spirit is within. In return you have faith, prayer, and praise. Prayer, the "spirit of supplications," falls on you; and in return you "pray in the Holy Ghost." Thus there is conscious and active intercourse—tender and intimate interchange of love and communication; everlastingly free donation; consent to it all, and renewed consent.

Again, this fellowship increases. Acquaintance gives knowledge, knowledge gives affection, affection gives intercourse. Take any distant star into the range of a powerful telescope, and that minute and beautiful point of light increases and blazes until you see, evidently, that it is a sun. So comes upon the soul the vision of the great King, the sense of his majesty, his excellence, his attraction.

Finally, this fellowship exists in the life to come. The psalmist says, "As for me, I shall

behold thy face in righteousness." The Revelator says, "They shall see his face;" not see him bodily, not see him directly; no, not this. But in the face the particular personality is most manifest. They shall contemplate God's most expressive works, his most characteristic, his highest manifestations, his most expressive glory. This is his face. Aside from this intellectual apprehension of God there is the direct vision of Jesus. Those in heaven, the saints, one and many, see the Lord. Many are the greetings in that joyful land. Paul desired to depart and be with Christ. It is a glimpse into his very soul; we become aware of his insatiable longings to be with his exalted Lord, himself exalted also; longings to take in and give out in various coming and going.

CHAPTER XXVI.

FELLOWSHIP WITH OTHERS.

IN inquiries about the divine indwelling in its workings we come to Christian fellowship. Seeing ourselves in God we see ourselves in one another. The divine intent is that the Christian shall be with others. The Saviour's prayer was "that they may be made perfect in one." The divine working within naturally issues in this. The mighty heavenly impulse comes out in tenderness, affection, brotherhood, communication.

The divine indwelling and the love created issue spontaneously in Christian fellowship. Naturally the human heart calls for human company. Continually persons talk with and visit one another. There is an instinctive or acquired feeling, also, of the helpfulness of this: that only with others is a man most himself; that only with them does he do his best. Men are not only social, but they form or they approve of society. Fellowship gets the benefit of the aggregate; makes all the parts to work for the benefit of each; makes

the provision made by all go to each. So a person gets a vastly better service than he would if alone ; gets a better table, better clothing, better housing, greater safety, greater comfort. Society is a great blessing to the individual person, and religious society is a great blessing to the religious person ; a great help and encouragement ; it brightens the face, cheers the heart, and helps the soul.

As fire makes the dull coal to glow and the black mass from the scuttle to send out light and heat, so love ignites the soul and makes it burn. As the fire shows its life in the way of flame, makes burning and bright gases continually to rise, so the fire of love. As the sun quickens, and in the cold there is heat, and roots and seeds, plants, shrubs, and trees do thrive, so love works. The moment a person is converted he wants to find other Christians, and goes to find them. He may have been indifferent, but now he is eager. He goes for his kith and kin ; he offers greetings and receives congratulations ; his social disposition becomes active.

As under the stimulus of light and heat certain plants open their flowers in the morning, and on the withdrawal of the stimulus close them at night, so in the economy of nature and grace there are stimulants to the opening of Christian hearts to one another ; influences that make Christian

social life to flourish ; powers of God, powers of grace, and powers of nature.

Spiritual fellowship comes out especially in the spiritual church ; even as separate substances, each with its own density and gravity, its own cohesion and elasticity, are joined into one by chemical action, so persons combine in a church. The child wants other children. The child of God wants other children of God. Christians go like waters that come down from the valleys, stream after stream, then coalesce and move on together. The people of God become one in toils and enterprises, in cares and trials, in defeats and victories. They communicate to one another and receive from one another.

Immediately the first disciples met daily with one accord ; they became very much to one another. They even went so far that those who had means divided with those who had no means. There was a daily breaking of bread together ; the dream of brotherhood to its uttermost, short like a dream, but for a little while real ; a true family. And these affectionate disciples had been persons diverse and antagonistic to a degree ; had belonged to opposing sets—Jews and Gentiles, Greeks and barbarians, masters and servants ; classes hating one another, despising one another. Now there were no more dislikes, irritations, enmities ; but instead there was a fellowship em-

phatic and conspicuous; a closely cohering band; together in prayers and holy praises; together in a common confession of sin and testimony of salvation; together in the sacred meal in remembrance of Christ; together in all service of their departed and yet present Lord; a people distinct, defined, and closely acting; a people realizing gloriously the communion of the saints.

I turn to the nature of this communion of the saints. I wish I could picture gospel fellowship; could unfold its full meaning so that it should take hold of us all, and we labor one by one to create the great and blessed reality.

The planetary system symbolizes this fellowship. Each planet moves in its own orbit, but along with other planets in their orbits. Each planet swings round the sun, each satellite round its planet; all under control, all influenced by others, yet moving in harmony; planet swaying planet, satellite, satellite; the primitive curves losing their simplicity; a vibration through and through; all weighed and placed and poised; all delicately adjusted, and the whole evenly balanced. The forest also brings its symbol. We enter the woods; the boughs intertwine, the roots interlace, the tall trees are interlocked—a squirrel can run through their tops. Now these are remote and inferior kinds of fellowship, they are its distant phenomena.

But material combinations are dim and pale presentations of what I mean. I turn to ordinary social unions. There are companionships which center about pursuits of pleasure or work or study; choice and desirable they often are, leading to permanent friendships. Comrades in war never forget each other. In such companionships we have illustration of the heavenly companionship.

We see a bright home; the days and months go by; there is a ceaseless living together under the same roof, a sitting together at the same table, unbroken common talk, a genial regard, the bond of a common affection. This family fellowship is full of the significance of Christian fellowship. We read of "the household of faith," of "the family of the redeemed." God's people are vitally one.

We are a body of pilgrims going forward in a caravan, going up, if you choose, to the holy city, to present ourselves before the Lord; now traveling and now halting, now in the daylight and now in the dark, but ever together; all social grades, all differences of culture, all varieties of fortune, all ages, but one in brotherly love, one in a common emotion of love and loyalty to Jehovah.

There is general public worship. One and another and all enter the doors; the congregation gathered, now rises the voice of prayer and that

of praise ; a common purpose actuates and a common service unites. There are outward signs and words of a union inward, organic, sealed—sealed by the presence of the Holy Ghost ; a sacred, an uplifting, a heavenly fellowship. There are the praises of the people. They are in concert, they make a chorus ; they join in singing, whether near or far, their blended voices rising in the great congregation—scarcely one silent. The whole body joins as they do who stand in glory chanting “ Alleluia.”

And now as to the character of this fellowship. The intercourse should be natural and easy ; be as the blossoming of the apple-tree, as the smiles of the affectionate one ; be simple talking with God, confiding to him thoughts ; be like the flower sending out perfume ; like singing when one is happy, or crying when one is sad ; something eminently spontaneous ; a lifting up of the soul to God. Praying to him is vastly different from praying to the dead, where we call and they answer not again. It belongs to no land of dreams, but to persons awake. It is living ; is addressed to a living, listening Being. It is as if two were walking and talking ; it is communion, as with a friend, an ever-fresh impulse and expression of affection and desire ; desire to communicate with God, the finite with the Infinite. There is in prayer fervor and elevation, enlarge-

ment of heart, and corresponding utterance; a feeling that God is willing to hear and has power to answer; a moral certainty about this Being, that he can do no otherwise.

The fellowship is pure—pure in purpose and practice; obeying every law of virtue; taking no improper liberties; free of all foulness; never sensual; genuinely Christian. It is orderly, those who enter it being modest and mannerly, keeping proper reserve, never overstepping decorum and propriety. It is thoughtful and reasonable, always sensible, never silly. It is continuous. Beloved ones fail to fill their places, move away; streams and lakes and mountain-ranges intervene. Others pass over the dark river. But God ever gives some as our companions.

This giving and receiving has degrees, according to the development of Christian qualities. With increase in the knowledge and grace of Christ there is increase in intercourse with his people. It was for this growth and perfection that Christ prayed.

What shall I say of fellowship hereafter? Not only the person, but the various groups of persons shall flourish as not here. When the continents rose and stretched out east and west above the ocean level, a world of new vegetable and animal life appeared. So in the fullness of time shall the people of Christ rise unto the heavenly world.

Go to New York; witness the grandeur of the buildings, the streets, the rivers, the sea; witness the multitude of the people, the vast and varied life, the wealth, the work, the skill. There is herein some type of the celestial city, the perfect society. Among the most precious and most beautiful disclosures of the Word of God is that picture here and there, now in Isaiah, now in Hebrews, now in Revelation, of the everlasting and beneficent kingdom of the divine people as a great city. John, when a convict in the mines of Patmos for the testimony of Jesus, had strange visions, which he wrote down. In the book of them we read: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Here is the best image the writer had. The city was the only organic state he knew, and which then was. But though he takes only a city, he fills it with glory; gives gold for its pavements, pearls for its gates, layers of all bright jewels for the stones of its walls. It is one, for Christ and his redeemed are one. The very opposite of deadness and darkness, its stones of life and light are playing with color and shining ceaselessly; a fair type of the fair people and their fair King. It is a city of the soul of every saint. It bodies forth the heavenly society with all its beauties, its uses and glories. It repre-

sents a people alive in themselves as never before, and alive also with the divine life; alight with the glory of God. One heavenly year there shall heal the heart of all its soreness. With the men and women and the children of the Lord, what the external appearances, surroundings, limits, we know not. All, perhaps, not after earthly fashion; if so, then after a heavenly fashion. In their universal and perpetual love, order and peace shall reign. Those of them alike shall gather, sympathetic and congenial. Thus is it there fundamentally: union with others; transfers of thought and affection; an infinite social life. No wonder the Bible uses words of exaltation, of glory and triumph.

So, then, in the land of the future lies a great city continually in light, the silent gates open to east and west, south and north; and multitudes are within. No fraud or violence is there, but everlasting fellowship, a brotherhood ideal and real.

“O wondrous-fair Jerusalem,
Shall I thy gates pass through,
Thy jubilations surely join,
Thy lordly splendors view?”

CHAPTER XXVII.

A LIFE OF PRAYER.

ANOTHER spiritual characteristic of him who has the divine indwelling is prayerfulness. It is a ruling affection, a fundamental habit, a divine provision; hardly natural, rather something supernatural. Prayers rise from believers of "every city and country"; from all the multitude of the people of God, toiling or suffering, uplifted or downcast.

Our prayers run parallel with our experiences. There are the prayers of the poor, the widowed, the needy, the stranger; the prayers of the sick and the afflicted. There are prayers for mercy and succor, for healing, restoration, and aid, in all being and ministering; prayers for all sorts of things.

In prayer, adoration is expressed. Adoration implies perception of the perfections of God; implies the feelings of reverence and awe which these perfections awaken; implies, also, the expression of such perception and such feelings. In

other words, adoration is the perception that is his who with strong imagination and acute sensibility views the ocean in its grandeur, or the sun in its splendor, or a storm in its might. There is a sense of the Infinite, and at the same time a feeling of awe; and, in the view of God, often a feeling of joy—joy as in the full, warm, genial sunlight; joy as in beholding beauty in its highest forms, some glorious picture or great cathedral; joy as in listening to some grand piece of music. One beholds with angels and the just, and the lowliest perceive with the highest, man with cherubim and seraphim, the infinite God. It is felt that in this view of God there is not only that which is partially seen, but also that which cannot be seen; not alone that which is immeasured, but that which cannot be measured; that form and glory some of which is found and some of which is past finding out. There is a sense of the divine energy and majesty so great as strictly to be inconceivable and unutterable, as surpassing the human powers of thought, feeling, or expression.

It is on account of God being what he is, and the soul being what it is, that adoration exists, that “it is becoming and right, proper and due,” for every creature of intelligence to adore God; for man and the spirits of the just and all holy angels; for every Christian soul, all fathers and brethren, all churches and holy assemblies.

In prayer, praise is expressed. The heart rises heavenward to the Giver ; praises him for the gifts of creation, the gifts of provision ; and that his ears are ever open to all the cries and all the cares.

In prayer, penitence is expressed ; sadness for wrong done. The gloomy feeling of evil-doing is the longing that it had not been done. This penitence, with some more, with others less, is expressed to him we worship, and whom we deeply love. It is a kind of natural, sad survival of dead evils ; a kind of chain by which they still hold to us. At last the soul reaches the Saviour and tells the story of the wrong. He who comes to us from on high—the living Lord—is the true confessor of the soul.

Then, too, in prayer are petition and intercession. He who is in the reception of the divine power petitions and intercedes, and acceptably ; because he has received Christ and is in favor with God ; because, too, he is sincere, is really desirous, while yet submissive ; because, also, he trusts and works concerning the answer. He also prays here with power. He is an efficient means, a moral cause, leading God to do that which otherwise he could not have done. He produces measureably the results he desires, is a divinely appointed instrumentality to do it.

There is motive to this asking, in the great divine perfections. Take the power that upholds,

and turns planet and sun on their axes. We look at the complex and involved solar system, we see all circling as we cannot imagine, and we say that like an island in the ocean that system lies in God. And so we pray. Or take the wisdom that controls. We see atoms and molecules full of working-powers that as trained soldiers marshall at the word, gather and disperse, build up and tear down, and we say, "Behold him who is wise in all his ways and perfect in all his works."

There is motive to this asking, in the great divine relations. Take the divine condescension. What if God be infinite? If the sun chooses to shine on the earth shall the earth object? Vast beyond conception, giving out light and heat beyond measure, it shines with the rest upon the earth. It could light and warm a million worlds. But volume, bulk, and greatest energy do not keep the sun from the earth or any little spot upon it. The sun while shining elsewhere infinitely is shining here and on every little thing. Size is no hindrance, but is rather a help. Even so like that sun is God. Even though infinite, he hears our prayers.

There is motive to this asking, in the great divine ministries where the Lord is with his own in ministries many, both outer and inner. He makes them to be radiant with celestial light and filled with celestial love. He gives them that rest in

him which is for them as for one tired to sit on the shore or bathe in the sea. Even from the beginning until now is he thus especially ministering in the long line of the children of God, with each one in all his varying form, his changing self. He has revealed himself as a God to whom each one of us may find his way. Here every Christian, if he will dig for it, shall find his own water. God has enough and to spare with which to answer your true prayer, even as the sun has heat enough and light and power enough for long enough for every planet that rolls.

When the believer reads of these perfections and close relations and tender dealings, the soul naturally grows devout; the head is bent, the heart worships. In the events, the exigencies, of life, the man is ever drawing upon the infinite, the boundless, the divine. His prayer is motive-power by which to help accomplish certain results; a gift of God for daily use; one of the best of human helps; a true power in the world of man and of grace. You may say that he who has the divine indwelling ought to be so stable that he and all his is fixed; that he has no avoidable danger or dejection or distress or need; that he is like the islands and the continents in the sea. Instead of that he is unstable like the ocean: its surface rising and falling, ever in agitation. He is ever in unstable equilibrium. That is human

nature, full and in want. With such a nature and such a God and such a power, one naturally says, and with all his soul, "Hearken unto the voice of my cry, my King and my God: for unto thee will I pray." He lives in prayer, works in prayer; uses it as a man uses his eyes or his arms. A deep instinct impels one to call upon God; a deep feeling that he is near.

Then the very Spirit moves upon one to pray. He is so penetrated, so pervaded, he must pray; he prays without ceasing. In the summer's sun the corn fairly shoots upward; it is in its element, it takes on stature and length of leaf, and the field is a sea of green. As that lush, luxuriant life pushes outward and upward and into noble form, so pushes the Christian soul Godward. God's people are naturally a praying people. We have yesterday's prayers and the prayers of all the yesterdays from the beginning. Many voices from the past testify to this great human experience. The St. Lawrence flows from the Great Lakes, moves amid and through the Thousand Islands, bears ships and steamers, and amid superb scenery goes on to the sea. So has flowed on the prayer of the church. The tides rise and fall, flow and ebb; they never cease, and will roll while the earth rolls. So the Christian prays without ceasing; so the church. She has an eternal passion of prayer. Nature and grace both impel her. As

the earth is ever putting forth the grass, the herb, the tree, so the Christian is ever praying. It is an appointed movement that goes on in one, in all. The great history of spiritual life is in part a history of prayer; from Abraham to the apostles, from the beginning to the end of spiritual world-history.

Then with the divine indwelling you cannot but enter into the divine purposes, come under the divine impulses, and long and pray for God to exercise his great creative, his great remedial forces. The order is God's mind and intent, then the believer's mind and intent; God and he fit together, as when the great wheel goes the little wheel goes. He out from whom came the very earth itself, from him comes prayer. His thoughts come out in the human thoughts, his desires in the human desires. He moves upon the praying soul, that it should pray for this or that. The desire of God develops itself in the prayer; the desire for a particular thing to take place. As the plant is nourished by the earth and the air, grows, puts forth new branches, and accomplishes its end, so praying is nourished of God. Here we have the effectual, the inwrought prayer of the righteous man. Ever is the Spirit making intercession in and through the saints.

Moreover, "God who worketh in us" helps prayer; is ever teaching the matter and helping in

the manner of prayer ; ever giving faith and desire and help in expression, both to those who can express themselves and to those whose feelings will not articulate themselves, whose thoughts will not arrange themselves. "The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought." We have his ordinary and sometimes his extraordinary assistance. He enables us to be timely, to know every day what to pray for. He helps us be appropriate ; to perceive command or promise, example or other warrant.

Further, God enables us to trust him as to the time of answering. Prayer is sometimes like a buried seed, not to come up until after certain days—a shorter period with some seeds, a longer with others. So in our prayers we are to remember that very much is going on ; that a great complication exists ; a system with many wheels, many powers ; there may have to be waiting. Of the saints of old who prayed for the Messiah's coming it is said, "These all died in faith, not having received the promises." You must feel that God is attentive, but may be impeded. Said the angel to the prophet : "The vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it." The praying way is a good way, a living way, a way of power, but not necessarily a quick way.

God also enables us to trust him as to the way of answering. Often a thing we desire to have done in the church or in the land is done, but not in the way we expected. The disciples at Jerusalem prayed for the church's extension and were answered by a persecution.

Go then in the ministration of the Spirit, in "the anointing that abideth," we have, in the actual work for us of our Redeemer, the spirit of prayer. In all the stretch and strain of life, the doing and enduring, we have this great privilege and possession.

CHAPTER XXVIII.

A LIFE OF PRAISE.

THE Comforter who comes into his own, so fills them with his actual presence as to produce in them a constant spirit of praise; a spirit eloquent of God, his love and presence; a spirit of reverence and gratitude for his goodness and mercy, of admiration and adoration for his greatness and glory. For he is the secret of that strength and skill by which all food is raised, all clothing wrought, all houses are builded. He is as strong *in* man and *for* him as ever; for supply, for preservation and defense. Nor will they who are partakers of the Spirit forget the treasures not of earth, "spiritual blessings in heavenly places;" the life and light, guidance and liberty, the fellowship with others and with God, the joy of work, the awe of worship, and all the power of the ordinances. While we walk in the light of the sun we are walking in the light of God's countenance; in the light of him that fills the outdoor world and that world which is within. We strew

flowers before our Lord as our welcome in the glory of his coming, and, even as we welcome, his gracious Spirit comes forth in truth and largeness and helpfulness. When once comes the vision of our dependence and our receiving, and from whom, it touches us and serves us; this giving in its richness and tenderness, so full and free; an ocean fullness of width and depth, a strength and an abiding like that of the everlasting mountains. As some great stream rolls through the desert and makes one long oasis, so through days and years and ages has flowed the stream of divine love; all along the banks has existed a land fertile and beautiful and full of life. As we see we sing "Halleluiah!"

The spirit of praise is thus a habit, a phase of character, a tendency rather than an effort of will. It breathes through the whole soul, touches every thought, and tempers every emotion. One lives in it. The soul goes out in psalms and hymns of religion as did that of Asaph and that of David; and in this is a steady inspiration to love and to act divinely well.

He who dwells continually in us, the Divine Spirit, he is the primary cause of praise; he is the secret energy that gives the soul to be alive with heavenly views and feelings, the whole heart to be cheered and stirred and bursting out in praises, as do the birds in song. He who is ever with his

own has in his grace and presence given from the clear heaven of gladness this soul to see and sing. Yes, only in the fire sent down from above do our hearts arise in rapture and acclaim.

The secondary cause of this divine life is the heart. In the creeds and theologies we have the thoughts of the church, but in the hymns and the praises we have her heart; her temper and her tenderness, her love and her loyalty, her sweetest affections and noblest aspirations. Praise comes out of the common and the rarer experiences; it strikes all the tender and all the triumphant chords. It comes out of the faith-element, the hope-element, the love-element. It is love's message to the skies; the descending gift is returned in ascending praise. Even as God made the universe because of his heart rather than of his thought, so the Christian makes his world of praise from his heart. In his everlasting health and strength he feels like singing.

Praise expresses itself in music: no language so varied and subtle, so fitted for feeling, so spiritual. Only that language of tones can truly speak the glorious and wonderful feelings born of God. The Giver of all gifts gave music to be most from faith and holy love and hope, and all the experiences of the soul in God. As the bud bursts into the sudden beauty of the flower, so the heart breaks into the praise of God's eternal

song. The glow of feeling is followed by the glory of sound. Moved in the vision, the heart breaks out in the sweetest songs and hallowed psalms. It was so with Miriam and Israel; so with Deborah and Israel; so with David and Israel when the ark came to Jerusalem; so with Solomon and Israel when the temple was dedicated. It was so with the multitude that broke out into the hosannas before our Lord in his coming to Jerusalem. When Nature would express her feelings to her Maker the birds awake one after another, and, opening their little throats, fill the world with song. So when God's people would express especially their awe and admiration and gratitude, they sing. It expresses a certain exalted form of Christian feeling; is the peculiar and perfect glory of worship; is as flower is to stalk—its perfectness; is the spirit of worship at its height. They in the temple hearkened and called, back and forth, in song and response. The free heart in monastery and convent, in conventicle and cathedral, has ever thus ascended. And in the fellowship of their glory is every church to-day.

Praise in its character is first an infinite language; it is the soul's communion with the Eternal Spirit. He whom we magnify is infinite in glory, in majesty, and blessedness, and in praise our vision and joy of him are infinite—it is the joy of the

full, warm, and genial sunlight. One bursts all bonds of expression, frees himself from all limitation of words or phrases, and finds incomplete the highest forms in painting or sculpture or any art save music. Into this with all its spirit and fervor he throws himself; it is the main path by which his spirit has immediate and direct access to the Divine Spirit, the directed and most universal way. So is it when one is full of hope, of love, of enthusiasm, of the idea of duty. So is it when one beholds and loves with angels and the just, and the lowliest receive with the highest, man with cherubim and seraphim, the infinite God. But praise is infinite because the imagination which helps it is infinite, and images not alone that which is only partially seen, but also that which cannot be seen; not alone that which is immeasured, but that which cannot be measured; that form and glory some of which is found and some of which is past finding out.

Praise is enduring; is deep, steady, and perpetual; is part of the eternal life. One shall have done with care, with pain, with prayer, but never with praise. One shall have done with penitence and with patience, done with watching and with worrying, but never with glorifying.

“ Our days of praise shall ne’er be past,
While life and thought and being last,
And immortality endures.”

Praise is of use. In a world of disappointment it purifies the feelings and changes them into heavenly sympathies; it makes to ring the joy-bells, and the silver trumpets to blow. It creates soothing as in Saul, chases away trouble, lifts the heart out of itself and to God. It creates inspiration as with Elisha, and makes one happy and free as a bird. The angel takes us out of prison as Peter of old, and leads us, if we will, into the city. We are glad and need expression, and so we praise; or we are sad and need solace, and so we praise. Many a struggling Christian has sung himself into cheer; many a Christian soldier, at the sound of the singing, has sprung up from the earth with the light of heaven in his face; many a weakening band has started up in goodly struggle to a greater effort, a better utterance; to a courage and a hope other than before. If we abide in this heavenly spirit, this blessed habit and exercise, it shall draw us toward truth and beauty and goodness. Many are its refining and elevating ministries; in many a way is the spirit of praise a spirit of grace; in many a way an herb of healing for the sickness of this world's sin. Like a wind from heaven the spirit comes, and it refreshes us.

We come now to those who praise. In the reception of this heavenly spirit, in the power of its manifestation, very nature is called on to praise,

as praise God it does. All this everlasting making of things shows forth his power and wisdom and goodness. Field, wood, and roadside, all the beauties of earth and all the splendors of heaven, praise him. Psalm and song call upon sun, moon, and stars to praise him: "Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapor; stormy wind fulfilling his word."

Then, too, man's works are called upon to praise; praise God they do: ores of the mine; products of every soil; the merchandise coming along all our ways and filling all our homes—all do magnify him.

Then to the soul illumined and transformed, the very means of grace seem to praise, as in a way they do. The Lord's day praises, in joyful speech of resurrection life. Said an old church father: "On this day we meet, and in praise we are full of the resurrection; full of the good tidings of great joy to all people. We are jubilant because of the universal jubilee." It is the hush of the twilight morn of the resurrection day. The Lord's Supper praises; it celebrates a mighty passion, but is itself an everlasting festival, a thanksgiving, a eucharist, creating a grateful sense of grace received. All the communion of the saints here magnifies the Lord.

Then, also, those in the divine image directly

praise. Innocent men in Eden within the garden gates, and the whole world a wilderness without, must have had heart and happiness in the sweet work of praise. But they who bear the seal of the King in the full possession of the Spirit do directly praise. Redeemed man, with favors many and endless, exclaims with David, "I will bless the Lord at all times: his praise shall continually be in my mouth."

God must have an exceeding appreciation of praise, he has so filled heaven with its spirit. There is the praise of angels—jubilant in song, as they minister to nature, to man, and to God. In the vision of the beginning we are told that when God laid the foundations "the morning stars sang together, and all the sons of God shouted for joy." In the vision of Isaiah they sing, those cherubim and seraphim, part over against part. In the vision of the nativity we are told of "a multitude of the heavenly host praising God." In the vision of the future they sing, the angels and the just. Those beyond hard life, beyond the stain of sin, the deceit of Satan, the winds and waves of trouble, and in eternal glory, "Let them praise the name of the Lord." Those countless persons do with love and thankfulness join the angel choirs, and all unite in the new song. They do each in his own inheritance, and all together in supreme majesty, praise God.

John saw and heard. There was the voice of the multitude of the people, and of the great thunders rolling and rising—a universal anthem: “Halleluiah: for the Lord God omnipotent reigneth.”

Thus passing in praise through the scenes of earth, we shall at last reach to sing

“That undisturbed song of pure content
Aye sung before the sapphire-colored throne
To him that sits thereon,
 With saintly shout and solemn jubilee,
Where the bright seraphim, in burning row
Their loud uplifted trumpets blow;
And the cherubic host, in thousand choirs,
Touch their immortal harps of golden wires;
With those just spirits that wear victorious palms,
Hymns devout and holy psalms,
 Singing everlastingly.”

CHAPTER XXIX.

CHRISTIAN COURAGE.

THE timid person shrinks and clings and waits ; he has no spirit. But fear should at once and forever be banished from every Christian heart ; for fear magnifies difficulties ; it does not take sufficient account of helps ; it makes visionary obstacles ; it tends to failure.

Courage is the taking a clear, decisive, marked stand ; is the resolute facing of difficulties ; is the facing people, their thoughts, their remarks, their prejudices, their opposing interests, their reproaches, their false accusations, their persecution. Courage is the determination to face the evil in person, church, or party or community ; to face the weakness, the difficulty, the distress, the evil state or circumstance of the case. It is the opposite of distrust and hesitancy and misgiving. And, indeed, the difficulties are in part the making of us in calling out our graces. Fancy the mountains leveled, the hills no more ; not a

rise, not a declivity, not a dashing stream, but an everlasting plain with its narrow outlook.

Courage has no necessary connection with vehemence or with rudeness; it is far from being harsh or being censorious. One feels for persons as well as for the truth and the cause, hence one spares as much as possible those whom he opposes. Paul's boldness in rebuking the Galatian and Corinthian Christians was accompanied with tenderness. He said, "Am I then become your enemy, because I tell you the truth?"

Courage is natural to the gracious person. It is of the nature of an energy to make itself manifest. As heat or light or gravity asserts itself, so it is of the nature of a good man to assert himself; not to hesitate in accomplishing that for which he lives. So to speak, the magnetic needle has the courage of its properties; so the Christian has the courage of his convictions. The thunder-cloud moves with its flashes and explosions; the stream moves in its currents, rapid or slow; so in accordance with his own nature moves the Christian boldly on. The flower ever exhales, ever sends its pollen-grains out upon the wind; so the Christian is ever active. It is only when he has little vigor that he has little courage; little force to stand or work or war, that he has little courage.

When you learn that plants and trees take in their moisture at their roots, then pump it up through many wells, raising it in the tall tree to the very top, you have an idea of forces at work to do this thing. So there are forces that support a man's courage; that raise it higher; that carry it as far as needed.

The graces within the Christian tend to make him bold. Faith gives him boldness. Certain blessed spiritual facts are perceived with a clearness, with an evidence of their reality, and to an extent that revives us. They are appreciated and appropriated. When our eyes open as did those of the prophet's servant, and we see the chariots of God ranged around us, we take heart. Seeing the divine mind and will in certain persons or places, gathering thus what God can and may do where you are, you face your own work with more spirit. Sometimes in a spell of dry dead heat there comes a motion in the grass of the meadows and the grain of the field. The wind has risen and blows; the spirits revive, and in the waving of the trees the courage returns. Men are no more morally fearful, afraid of work. All this floats off like wreckage from a plunging, rising, advancing ship. So a revival of religion elsewhere that you witness gives you more hope, more courage, in your own field.

The general act of trust, of self-surrender to

God in what you are and along with what you undertake, inspires you; the giving up of pride, temper, ambition, and the putting yourself entirely at the divine disposal. In this general trusting you go forward boldly to do that which is set before you to do. A bright light shines upon you—the light of guidance. Feeling that God will fulfil his promises, you go on according to your call, much as the clouds go sailing the blue sky, or the stream goes rushing through the rocky gorge, or the crickets chirp, or the birds sing.

Said Paul: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken." The Apostle John rings out: "This is the victory that overcometh the world, even our faith." It gives the cheer, the patience, the perseverance, the energy to continue the conflict. It is said of the saints in glory, they overcame by the blood of the Lamb. "He that believeth" can face and fight "the wicked one" whenever or in whatever guise he comes. Faith gave Noah the courage to build his ark in the face of a gainsaying world; gave Abraham the courage to leave the city for the wilderness in the face of a criticizing community. In the eleventh chapter of Hebrews see what faith has done for courage. See what it did for Moses and Joshua, for Gideon and Barak, for David also, and for the prophets.

Another grace needed is love. Out of love the shrinking woman, the timid mother, has courage. Out of love Christ's people have died for him. The heart that is light with love is brave to face all foes. Fervid, glowing, enthusiastic Christians, in their love for the cause and the people, are apt to be very bold in their speaking and undertaking. Paul was very bold in his great tenderness toward his countrymen, evil-minded and inimical as they were, furious devotees, revengeful, and hunting him as they did.

Another grace needed is hope. Expect to accomplish something and you attempt it. Hope tends to assurance, to action. Look with Joshua of old for coming conquests and become bold yourself for enterprises. It is as in the spring: we look upon the starting grass, the swelling buds, the early flowers, the sunny fields. We feel that the flowers of all the woods and meadows are rising in their season; that the leaves of all the trees are coming out. We behold the whole world's new life; we catch on; we become animated, active, bold.

Another source of courage is the joy of the Lord. When one reaches this stage he will declare his testimony and go upon his service. The spirit of halleluiah has nothing for its equal to drive away bugbears and all other objects of fear; to give confidence in your cause and contempt of

your enemies. Nothing shall deter you. Joy has a wonderful power to remove nervousness and fearfulness.

Again, a part of the conditioning of courage is in those about us—courageous companions. Contact with nature is to some restful and helpful; contact with others is to some restful and helpful. We get rid of depression and unfriendliness. One's own experience is good, but that of two is better, and that of a larger number is better still. It does us good; it revives us. The counsel, the sympathy, the testimony, the manifestation of the Holy Ghost, are inspiring. You depend somewhat on the sympathy of others, upon companionship; you want others with you. If a soldier's company refuse to advance he will be apt to refuse. If others refuse to prosecute a work—get discouraged—you get discouraged. The planets of heaven, as they rush forward in their appointed ways, seem to need one another to speed, to balance, to retard them in their wheeling. So in grace the action of those around one is especially influential. He is somewhat as others are. If the tide is low he is low; if high he is high. He has courage to undertake things if he have men of courage about him, ready to go in with him.

But I turn to the divine source of Christian courage. If we receive the Holy Spirit, if we have the inbreathing of God, can we be other than

men of courage? This boldness is not merely a matter of natural positiveness or force or fearlessness, or a matter of authority in parent, teacher, or preacher; it is in much the coming of the Son of God. When you see it, God is nigh. Even the apostles forsook Christ at his arrest, but they confessed him after their baptism. Boldness is a characteristic of him who has been with Jesus. So the Jewish sanhedrim once testified.

You cannot make a train of cars traverse from one direction across the landscape to the opposite direction—buildings, trees, the very ground itself left behind—without steam; you cannot, whatever your machinery or however good your road-bed. The living, personal God in the depths of the soul is ever effectually working the power to face and bear up against the evil that might be feared. Like the sun that gives heat to the earth and warms up every form of matter, and nobody can keep cold under its rays, so God kindles fire within the heart. The clouds need the wind or they will not go. They need the moisture or they will not form; need air and water, or the clouds will not grow and join and draw out in lines or roll up in piles or descend in showers. You cannot whirl the earth in its awful circle through space without gravitation; so you cannot have courage without the divine indwelling. The church at Jerusalem prayed, saying, "Grant

unto thy servants, that with all boldness they may speak thy Word." Let God give the boldness; let it come at his bidding, from his impulse. Even the sun sends forth its light and heat at his bidding and from his impulse. Let God have you in his direct, positive control, and he will endow you with courage. He puts himself forth through us; gives us to see that which gives us courage; gives us that entire self-abandonment which conduces to courage. He animates us with his own views, his own principles, his own feelings. He who is as strong as frost or fire is our strength. We are backed by his everlasting force.

"Striving," said Paul, "according to his working, which worketh in me mightily." One mark of him the living God, who gives us of his life, is that he gives us courage in action, fortitude in passion; is that he puts new spirit into us. We face with more heart our dull and mechanical routine with all its weary round. We face with more nerve our infirmities and indiscretions, our difficulties and misfortunes. God is inspiring, suggesting. With means and without means he works, that his life flows in our veins, that Christ be bone of our bone and flesh of our flesh, and that we be "filled with all the fullness of God." We are uplifted and have courage, fortitude. The flowers are found in the woods, the leaves have come out, the birds are singing in the trees,

and all is life. No wonder we have spirit. As God is in nature personally, powerfully, constructing and preserving, so he is with us and about us and in all that concerns us. There need be no cowardice.

We now find how to get a person out of cowardice. Take him to the Lord, to enlist him, to engage him; to call out his faith, his love. So shall he receive manhood. The appropriation and assimilation of Christ must lead out of cowardice. Christ central and fundamental in you must give courage. Now all the windows are open toward the east and the morning sun shines in. The heart moves like a river, and the feelings chase one another like the waves of the sea. Or, what is the same thing, take the cowardly one to the Bible. As the apple-tree receives through its roots from the earth and through its leaves from the air that which, turned to juice, feeds trunk and branch, leaf and fruit, so the soul receives from the Word of God that which gives bottom and pluck. The Word enters and becomes nerve and blood and fiber. The motives to courage, its powers, are strengthened. Here again is it true, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Out of the unseen universe there may come everything to make us brave. God can move

the various energies of man, the various energies of grace, to make us brave. Christ can break the chains of fear whoever are our foes. He in whom his perfect work is done will be strong and of good courage. When one is actuated by the Spirit, is under his moving power, that one has resolution not to go back and has courage to go forward. Indeed, he has an inherent force, an energy of motion, a directness of aim, something like that of the rifle-ball. How Nathan faced David; Amos faced Jeroboam; the nameless prophet faced the king beside the altar of Bethel; Elijah braved Ahab; Zachariah braved King Joash; Jeremiah braved the princes of Judah! A prophet ever rose up with a heart equal to the crisis; courage to rebuke sin, courage to call for righteousness, courage to lift up a standard.

CHAPTER XXX.

CHRISTIAN UTTERANCE.

CHRIST was sent and his people are sent; Christ communicated and his people communicate; Christ was a prophet and every disciple is a prophet; he could interpret to others and his followers can. His people are a manifesting people; they unfold spiritual things. That new people who at Pentecost were baptized must bear witness; and they did, in psalms and prophecies and tongues. Christian witnessing holds a prominent place in redeeming work. They who are God's children and partakers of the Holy Ghost generally receive of the power to speak.

The psalmists make mention of utterances and testimonies and oracles and speeches. The writers of the New Testament speak of revelations of God. Paul desires prayer that utterance may be given him, that he may speak boldly. John in his Gospel, his Epistles, his Book of Revelation, makes much of a fact he got from his Lord, and that fact is witnessing: a very manifest fact in

the history of the Christian religion ; a very manifest element of Christian life—witnessing for God. John but spoke for the whole body of the early disciples when he said, “ We speak that we do know, and testify that we have seen.” We read that “ the morning stars sang together, and all the sons of God shouted for joy.” The swinging, lighted stars in their splendor are singing of their Creator. The sons of God are not silent, but speaking. The Bible says, “ The city was pure gold, like unto clear glass ;” something shining, something manifest. The church may be here symbolized as revealing, making to shine forth, its great truths.

You expect a flower-bed to have flowers ; plenty of them, and pretty flowers, too ; and as the season goes by you expect other flowers. All through the summer shall flowers bloom there in their golden colors, stand still in the sun or dance in the wind. So the spiritual person is ever expressing Christ, and with the rest by his words. He is like a piano, the business of which is to vibrate in its stretched strings and ever to give out music of some kind, whoever strikes it ; ever sounding on soft and beautiful. Shall a man be saved and not tell of it ? He who feels himself redeemed is earnest to make his Redeemer known. His life, springing from God, fed by nature and grace, flows out in speech. The singer must

sing, the painter paint. The believer speaks, in his way, with his gift; speaks of his new thought and feeling; he enters on an evangel, a preaching of the gospel.

The ointment in a man's right hand will bewray itself. There are things to express of Christ able to save, strong and full and fit; of Christ who was once upon earth and is now in heaven; the feeling of him as the way, the truth, and the life; the reaching somewhat to his merits and value, to his meaning and measure for us. He, the brilliant star of the merely natural mind, has become the very sun of the spiritual mind. One wills to be heard; he is not going to sit by in silence; he speaks out. Eager, stirred by the Holy Ghost, he must break forth and proclaim aloud the living truths and feelings which move him. Then his experience of religion finds utterance; it is human nature for him who is happy to look about for some one to talk to. Said a singer: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Paul was wont to testify what great things the Lord had done for him. Who could think of John as not speaking out? The mountains wait through the night until their summits are tipped with gold, but believers show the light evermore.

God has unloosened the tongue of the real Christian; has widened his speaking-range; has made

him burn to tell the simple story of the quenchless love of God. Faith, hope, love, fervor, find utterance. Shall not the grass show its green and the flower its beauty? Shall not the little birds sing in the coming of the day? In congenial conditions shall the seed burst and put forth: the root downward to darkness and moisture and firm earth, the shoot upward to air and sunlight; that which was hidden shall come forth. So shall not the Christian speak, and ever speak, the truth he clearly sees?

As the subterranean waters are continually coming to the surface by springs large and small, coming up everywhere as we sink wells, so the Christian is ever rising into gratulations and rejoicings. He exclaims, "Bless the Lord, O my soul: and all that is within me, bless his holy name." As along the way one goes whistling, so on his bright path the Christian goes with the speech of prayer and the speech of praise; his soul elate. With full heart and expanded spirit he ranges upward more and more. He speaks the glories of his sight and soul in praise until, attuned to the heavenly choir, he sings among the saved.

The whole latter half of the Bible is full of the history of speaking and preaching. The old prophets were nothing if not speakers. Elijah thought Baal-worship wrong, and he denounced

it. Jeremiah felt for the oppressed man-servant and maid-servant, and he spoke out against their oppressors. Amos heard of some who sold the righteous for silver and the needy for a pair of shoes, also of others who combined to force up the price of food and fuel; and he spoke right out. But the great idea seems to be the proclamation of the presence of the Lord, the good news of the Promised One; the great calling virtually is, "Believe the gospel." The prophets foretold the gospel; John the Baptist announced it; Jesus proclaimed it; the apostles carried it. Christ said, "Since the days of the Baptist the kingdom of heaven is preached." The church, woman or man, timid or bold, in realizing Christ's presence, not only shines it out in the face, but in discreet and wise ways speaks it out by the tongue. The church shall never change in this, that she is a preaching church. She loves to make her Saviour known. As when the prophet stood up to proclaim repentance unto Israel and forgiveness of sins, to bring good tidings; as when "in those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Yet while certain services are performed better by certain persons, still all ministry is to be abandoned by none; the early democracy of the church is to be remembered.

All of the Lord's people are prophets. As he manifested himself in speech, so is his disciple to do, as this or that interpretation is seen, this or that fact is realized, this or that application is suggested.

Look at Christ the faithful witness; testify to what he knew: "I have declared thy name unto my brethren;" testify in life, in character, in gentleness and pity, in yearning and prayer, in drawing men to God. How Christ affirmed, told his story! He was "the true and faithful witness." In his witnessing he lived, for his witnessing he died, and as a witness he rose again from the dead. It was as he told Pilate, Jesus came to bear witness to the truth. All lamps, all stars of night, the sun itself, and those appearances of old, are eclipsed by him who is the brightness of the Father's glory and the express image of his person. Most impressive is he in his character, his teachings, his works.

It is characteristic of this utterance that it is accompanied by the graces and helps of the Spirit; accompanied by love, patience, and quietness of manner. That infilling which moves one to speak is attended by liberty in speaking and yet by a wisdom which directs how to speak. The speaker is not guilty of impertinence or of importunity. He adapts himself to time and place. Out of a living soul he speaks those

thoughts and feelings which God approves; he speaks with understanding. He must know the Book, and know experience, and know the methods, all to be competent. We are in a world where even to do Christ's work we need knowledge and skill. The very bird has to learn to fly; the very quick-running children that so chase about in the school-yard had each to learn to walk. It is very important to know how to preach Christ properly. Such speech will reach the spiritual mind and touch the heart. It will have something—perhaps you cannot tell what—something which will make it effective. It sensibly brings the Lord's presence. Let a live Christian, one truly taught and guided of God, speak to you, and the Holy Ghost will there be teaching you, helping you, with power. As the disciples going to Emmaus talked of Jesus, he himself drew near and joined himself to them. As they had been communicating to each other, he began communicating to them. Often as thus his disciples have talked has he joined them.

CHAPTER XXXI.

CHRISTIAN SERVICE.

WE come now to that genuine activity called service: the ministry of the gospel; to bring back the wanderer, to interest the indifferent, to proclaim by word and act to the lost the Saviour found. You set fire to the brush-heap on cleared land, and presently the whole is wrapped in flames; the kindlings, the chips, the dry brush, the sticks, the stumps—the whole becomes a glowing mass, crackling and roaring with a rising column of flame. Here is a vision of consecration. Like this is the Christian service of some.

Christian life is not inactive, merely receptive, like that of those shell-fish which adhere to rocks or shells, and never move, but simply receive. Christians are workers. As the natural sun rises to light and warm the earth and wake the whole to life, so the Sun of righteousness arises upon the Christian and awakens him to work. Filled with the divine indwelling, he becomes like the diamond in its light and the ruby in its flame; he becomes

like the cherubim and the seraphim, the shining ones and the loving ones. He is always and everywhere standing and doing for Christ's name and cause. He is like a star alight from its point of rising, passing upward to its meridian, and then sweeping downward to its setting. The subjects of grace are preachers of grace. Learners of Christ are teachers of Christ. The Christian worker desires and designs; he dares and does; he is eminently aggressive. He would work with Christ to destroy the works of the devil. He would face and fight evil everywhere and every time. He has a very chivalry and consecration of service. He cannot sit while others sin or suffer. He is not like the frozen stream, but like the running stream. He is not numb with sitting, or slow with sullenness, or gloomy with exhaustion, or paralyzed with fear. He is active against bad habits and customs, evil practices in trade, in politics. He serves in preventive and restrictive work, in reformatory and constructive work.

He who has that glorious manifestation, the Spirit's actual presence, has an anointing for work. In the Old Testament times priests and kings were anointed with oil, as a symbol that the Holy Spirit commissioned and fitted them for distinct and special services. So John says to certain Christians, "Ye have an unction from the Holy

One;" and Jesus said to his disciples, "As my Father hath sent me, even so send I you." The fishes are called to swim, and have fins; the birds are called to fly, and have wings. He who has provided abundantly, by structure and surrounding, for fishes and birds has provided for Christian workers. As in nature the higher we ascend in life the more numerous and distinctly differentiated are the organs, so is it as in Christian life we rise to Christian influence and work. All nature is at command, all innocent human nature. All things are used for the Lord without prejudice against any as worldly or vicious or heathen. Christian workers may use all that they are or have; all that can attract the eye, charm the ear, or please the heart; all beauty, all music, all friendly companionship. Singers may sing, talkers talk, business men do business, social people be sociable.

He who has this mark of the living God, this impress, performs skilful service. He tends to be free from influences which impair the judgment, which give one to look through a colored glass, which disturb and impede justice, honor, and generosity. Then, too, he has spiritual impulses and directions. The bird of passage goes straight through the trackless air a thousand miles, not moved by sight or by hearing, flying in the silence on high straight over hills and mountains

and extended plains, to the very tree of last year's nest. So the Christian worker has instincts and guidance; is guided of Him who often guides the free spirits of his creatures. In a sense and at times all the Lord's people are commissioned prophets. They are told what to do and bidden do it, and in the doing receive oversight and counsel.

He who has this superhuman quickening is powerful. The divine power creates human power. When God wanted to make certain rocks he set fire at work, and certain other rocks he set water at work. When he wanted to make gold and silver he veined and charged the ledges with the vapors of gold and silver. When he wanted to shape and smooth the earth and spread it with soil, he set the water and the ice at work. So when in the world he wants a work done, he chooses agencies sufficiently powerful to do it.

What is power? Witness destructive power. On the sea-shore the winds toss the sands inland and turn fertile farms into barren wastes. There is all the war of sea and coast, the fury of attack, the stubbornness of resistance. Witness beneficent power. See the great irrigating ditches of the West, that connect with some dam among the hills and bring life to a land which had neither grass nor flower nor fruit-tree, nor song of bird nor voice of man. All this is power. In the

Christian every element of character is a power. Affection is of the royal manner, the manner to compel homage. The giving of self with all the heart touches another, is practical power. Joy is power—drawing, winning power. “For the joy of the Lord is your strength.” Christians are witnesses, revelators, Bibles, stars in the Lord’s right hand—stars that never burn out or are extinguished. They cannot hide themselves if they would; they would not if they could. Peter said to believers, “Ye also, as lively stones, are built up a spiritual house.” Ye are not dull, dim, opaque, like ordinary stones, but ye are living stones. Impressed ourselves, we ought to be able to impress others. Light-receivers are light-givers. Heat creates heat.

By all sorts of ways does the power go out. Seeds are carried by wind or by running water; by animals, by ships, or by wagons; or they fly over the country with their own sort of wings. Our thoughts go out by speech, now serious and now sportive; by our singing, our praying; by our very manner. Sometimes persons seem to be specially fitted. The right work needs to be done and in the right way. Sometimes a Christian worker without more grace than common, without more general gift than common, has greater power than common, greater flow of thought, feeling, and words, or at least produces

a greater effect ; for instance, reaches men's heads and hearts much better than common. There is a moving like that of the angel who stirred the waters.

He who has this great stretch and rise of being is powerful because he can draw upon Christ ; upon him whose power, unwasted, full, and fresh, comes to us through Bible and sanctuary, through sermon and song and prayer, making us powers of the world to come, powers of the Holy Ghost, powers to save, sanctify, and comfort. Can the plant draw upon earth, air, and water, and the Christian not draw upon Christ and be specially aided, guided, and guarded? As we use wind or water, electricity or steam, so may we use the power of God. A city utilizes a lake back among the hills, constructs waterworks, and has the water fully at command. So is it with the Christian worker. Moses was enabled of God to deliver Israel, Joshua to conquer the Promised Land ; the judges were enabled to deliver it. In like manner, psalmists and prophets were endowed. God said to Moses, " I will be with thy mouth, and teach thee what thou shalt say." Isaiah said, " The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." God said to Jeremiah, " Behold, I have put my words in thy mouth." God said to his

ancient people, "Ye are my witnesses." Certain in the New Testament spake as the Spirit gave them utterance. Paul "spoke the words which the Holy Ghost gave." Peter and the other apostles "preached the gospel with the Holy Ghost." Jesus said, "The Father that dwelleth in me, he doeth the works." And in turn Jesus qualified the seventy and the apostles. In the work of Peter and Stephen, of Philip and Paul, we have the evidence of a ministry of power. Peter preached to the conversion of five thousand. Paul prayed that the power of Christ might rest upon him. The disciples "preached the gospel with the Holy Ghost sent down from heaven."

This inspired service is especially a happy service; is free of bondage; is not a trial, a mere matter of duty, a heavy burden, a kind of slavery, something done without love. Nor is it so accompanied with a sense of care, of responsibility, as to be a weariness. You doubt your fitness; you are troubled about your success. You fear the tool the Lord is using will break; you feel your weakness. Nor is it so accompanied by a sense of the amount of work to be done as to be unpleasant. The servant has to do only that at which he is set. The workman in the factory has only his own work, his especial duties. He is called to do nothing more. He is not to try to attend to the work of the rest. He has his own place. Nor

is the service so accompanied by after-thoughts as to be a burden. The work done is left with the Lord. Bitter reflection upon poor doing does not exist.

Christian service is gladsome because surrendered to the Lord; because in his keeping, his protecting, his guiding, his supporting. You lay every burden off, you cast every care away, you are delivered from all anxiety. "Be careful for nothing." The Christian works like the man who in the morning is told what to do, and in the evening drops his care with his tools. He has nothing of the worry which his employer has.

Further, the service is gladsome because vigorous and natural. If the shining sun in all its power and activity, in the rolling waves and bursting floods of flaming gas and molten metal, through its illimitable "spaces of fire," were conscious of its shining only, without any regard to the effects, that would be a happy consciousness. The Bible says, "He rejoiceth as a strong man to run a race," referring in figure to his eagerness, because of his strength and his speed, to go round the earth. So may the Christian rejoice in his strength and skill.

Christian service gives gladness because you want to be in such service; you like it, you love it. The law of service is not from without, but is from within. Christ has gotten possession of

you and you want to do his will: his service is a delight.

Then, too, there is the character of the work. It is rescue work, redeeming work. One is a partaker with God in his most tender and magnificent works, a co-worker with Christ to make men glad. He is lifted up into his Lord and moves with his moving. He, like Christ, is to others a shadow in the heat. He, as Jesus did, throws himself into the life of others; to strengthen the struggling, to steady the staggering, to right the wronged. With a constant impulse and a perfect confidence, he forever lives for others. In this unlimited zeal he enters into his higher, his eternal life, and is forever filled with all the peace such self-surrender gives.

So, also, the Christian worker is happy because of a peculiar presence of God with him. The trainer with approving nods follows his boat's crew and sends across the waters his cheer, especially when particularly good work is being done. Your friend is an athlete in a wrestle. You cheer him, as with laborious breath, clenched teeth, and locked limb he bends in that cramped and screwed and swaying couple. The college boys follow their racing crews with demonstrations of intense interest. So must Christ be pleased with *his* workers.

Thus, then, the Lord's people are in a sense an

extension of the incarnation; are a means by which he is present; are instruments of his grace, revealing him, bringing him. From the summit of every ridge, along down every valley, a thousand streams—one between every two hills—are all moving into larger streams, and these into the mighty river, and all carrying earth and sand and worn-out vegetation to feed the great delta at the mouth. So do Christians together make a great river, conveying grace. Each is in a sense inspired, and communicates of the Holy Ghost, communicates after the mind and way of Christ. One may have no adequate notion of whom he influences, or by what, or how far; but influence he does, used of God he is. Believers are like organ-reeds, which send each its own tone—sweet, clear, and musical; while the single melodies combine into a harmony in the air of heaven. Meanwhile the player, with deft touch of feet and fingers, the whole body alert and engaged, follows the score. And now the great congregation, following on, is awakened, enkindled, inspired. Yes, the believer is the heart and soul of divine truth on this earth; is the loftiest and yet lowliest revelation of God. The Christian calls and preaches and judges and makes manifest and serves, as nothing else does.

CHAPTER XXXII.

CHRISTIAN SUCCESS.

SUCCESS is not always at command, is not always the direct result of labor, is not always the particular reward of the particular laborer. Success is affected by circumstances over which the worker has no control. The same person differs in different places, or at different times in the same place, as to the amount of his success. So, also, persons with equal ability, faithfulness, and apparently in circumstances equally favorable, may differ in the amount of success.

Success is quite a matter of temperament, tastes, and faculties; quite a matter of powers and training, of position; and is in much far beyond any ordinary person's reach. A successful merchant, a successful manufacturer, a markedly successful physician, owe far the most to facts beyond personal control—facts of nature and providence. The great lawyer and preacher and artist are creations more of nature than of themselves. "Promotion cometh neither from the

east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

Success is not always visible success, marked, apparent success. Success is accomplishing the purpose for which you are sent. You may be successful in the general success. Your particular place may be very far from where the particularly successful blows are being struck. This may be illustrated in all sorts of work. Let the Manager manage. Leave it to him to give you your place. You are only responsible for a small share. Your duty is individual; is to do an especial work and do it as well as you can, "every man according to his several ability," in the diversities of gifts and the differences of place.

When the divine and the human go together, and the divine is allowed properly to influence the human, then man's action is successful, according to the divine intent of success. The will and the work of the Lord are done. The thoughts and feelings, the purposes and activities of the man are according to a true nature, according to the divine thinking and desiring. The man works, but God works in and through him. The man is personal, individual, but he is also an organ, an instrument, of the Divine Spirit. Such a fact, such an experience, is possible. This is after the deliberate and orderly manner in which

God everywhere causes things to grow, and shapes them as he will. This is the way they work in his service, and successfully, who have the Holy Ghost within; all such, from the humble people here below up to the higher and the highest goodly people above—those that reach even to the throne of heaven.

One condition of success is the presentation of religious truth. We read of being renewed by knowledge. We read, "Sanctify them through thy truth." By bringing truth to bear, a very blasphemer may repent and glorify God; he who is naked and possessed may come to sit at the feet of Jesus, clothed, and in right mind. The truth prepares the way of the Lord: the presentation of the gospel, by character, by example, by personal action, by Christian manner. These things have weight; people are so made. Peace makes others feel their want of peace. Conviction, amid the fogs of guesses, doubts, and reasonings, begets conviction. Trust begets trust, hope begets hope.

As the virgins went to meet the bridegroom with burning lamps, so it is ours to meet the Lord in knowing him, in perceiving that of all bright things he is the brightest, and of all best things he is the best. When he is so seen, his work, his life within, begins; we love and serve him. "And this is life eternal, that they might

know thee the only true God, and Jesus Christ, whom thou hast sent." When there is no vision there is no voice, and so men are dumb in praise, in prayer, in testimony. Where there is nothing seen or felt or known there is nothing to talk about, there is no motive to work.

Take testimony. The simple testimony of a God-fearing person may go home when an argument would fail. Expression of peace, of confidence, has power sometimes. A proper witnessing may awaken a sleeping soul; may set an opposer to doubting; may be the means of conversion.

Take enthusiasm: intellectually, its large ideas; emotionally, its warm, buoyant spirit; practically, its engagedness in Christian work. With it one feels bold and strong; he is fresh and enterprising. From this enthusiasm in another there come ideas into one's own mind, impulses to one's own soul, waves of emotion, communications from above.

Still another condition of success is faith. In the case of the man with the withered arm, faith gave the power to come. In every divinely directed labor faith helps: faith in yourself, faith in your methods, faith in the promises. This very conviction, confidence, is an evidence of God's presence; an evidence that the Spirit has begun to move somewhere; an evidence that the Lord is beginning to come in power. The farmer

works his ground with faith in nature ; so do you work with faith in grace—faith that certain agencies will reach certain results. We must feel our dependence upon God for success ; upon his providence to help us, his keeping us from making that bad start which hampers all the way through, or taking that false step which trips us. The response to the command to work in redemption should be accompanied with faith in the help of the great Worker. Stephen was “ full of faith and of the Holy Ghost.” He who makes effort with earnestness and wisdom, and is animated by faith, may be sure that he is working in the Spirit, and that in some way the divine favor will accompany his labors. Let him have faith, if he goes “ preaching the gospel,” communicating religious and moral truth, working along some line of benevolence to the poor, the sick, the distressed, the ignorant. Let him have hope in reasonable success, sooner or later, who is ready to work in the field to which God’s providence assigns him. He may be sure that he moves as he is moved by the Holy Ghost, just as truly as holy men of old “ spake as they were moved by the Holy Ghost.”

The spirit of Christian love is an element of Christian success. Sympathy opens the heart to receive your message if possible. Loving seems to be quite essential to personal influence.

Yet another condition of Christian success is

patience: "patient continuance in well doing." Because the worker is but part of a combination of influences, waiting may be necessary. The righteous man is like a tree which bringeth forth its fruit in its season. We must wait in all our fruits for the season. So, then, success may be slow in coming, and patience is needed. The ocean shore has clay and gravel and hard rock, a compact barrier to withstand the ocean. But the loose and moving waters now creep into crevices, now work under layers, now plunge, beating, battering. They keep at this day and week and year. They remove great beds of earth and gravel, remove the soft sandstone, and even wear the granite. Who has not seen the vast debris on beaches covered with sand and gravel? It is all owing to the patient breaking of the waves on beach, in rocky cave, on headland; the running in of tides, the sweeping in of currents, the driving in of storms, beating the shore night and day, year by year. So do you take time into account. It undermines, loosens, and casts down; it untangles, it softens asperities, it lessens prejudices, it gives chance for better influences. So we do well neither to sigh nor complain, but patiently to hold on.

We are to let the Lord take his time. "It is good that a man should both hope and quietly wait for the salvation of the Lord." "Behold,

the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The creation of the world was slow. There were seemingly no rapid changes, no sudden transitions, no great catastrophes; each period seemed to pass slowly into the next. So the movement upward of the solid crust of the earth here and there from the sea-bottom or from the shore is imperceptible, but change there is. The growth of the corn in the garden is imperceptible, but growth there is.

A long effort may be followed by sudden results. The great Reformation, though occasioned by Luther, was caused by forces which had been in operation a hundred years. The French Revolution was preparing for fifty years at least; but when it came it came with the suddenness and the power of fire. The destruction of slavery in the United States was preparing for forty years, but it came in four. Mr. Moffat labored long in the Kuruman valley in South Africa without a convert. But one spring, as suddenly as the gardens come up and grow in that sandy soil, did the whole tribe come out for Christ. In a few weeks he gathered in the fruits of thirteen years of labor. Similar was it with the laborers in the Society Islands of the South Pacific.

But our success is dependent somewhat on spiritual wisdom. We are to work on God's

plan, under his direction. Indeed we must not go at certain works until reasonably sure of a call. It is right to cast out devils, but the seven sons of one Sceva, a Jew, tried it and failed. Sometimes we try to do that which God has not really called us to do. We want to do it and yet we fail in it, and this because it is not God's work for us. God said to Moses, and says to every worker of his, "See thou make all things according to the pattern showed thee in the mount." God will provide a field of labor, materials to work with, skill and courage for the labor. Much discouragement and failure in this world might have been avoided had men sought the divine guidance about all their work. They are to help God in his work rather than have God help them in their work with their way of doing it. Then, as the little honey-bee makes no mistake in finding his hive or making his cell, so they shall make no mistake. To cross a swamp needs considerable skill; so to sail a boat in rough water and weather. The success in doing these things is a proof of the skill.

With these graces you use aright your instrumentalities; and God's grace, somewhere, at some time, and somehow, comes as the sap comes through the boughs and branches, swells the buds and pushes out the leaves, opens the flower and matures the fruit. With these graces the

Holy Spirit acts upon your instrumentalities, as wind or water, steam or electricity, act upon machinery. The power bears on shaft, wheel, and belt, on auger and chisel, on screw and saw. The wheels, cranks, and pistons, the axles, planes, and pulleys, are now doing their work. Spiritual power comes to make, somewhere and to some extent, heart-experience, religious principle, moral practice.

The Lord is the great author of success. He understands best the ways and means and obstacles, and has the most power to affect these. He is like the water distilling from land and lake, river and ocean; rising in vapor to cool the air of summer and warm that of winter; falling in rain to quicken soil and plant, or in snow to cover root and seed, grass and grain. He who energizes all forces and vitalizes all seeds, and who, separate from all, is yet in all that is, he gives substance and fiber, spirit and power, to every person, "just so far and just so fast as it is possible for that person to receive." He is like the ocean, with the tides that beat and tumble over the reefs, that cross the bars and fill the bays, that run up the estuaries and the rivers; the great ocean, that in all its great fullness has enough and to spare to pour itself everywhere. The indwelling of the Spirit of the Lord so perfects and endows a man that he shall have the largest power and the

largest freedom possible in every region of his life ; that he shall be the least selfish and the most brotherly ; shall be the deeper, broader, truer man ; shall have the richest and strongest nature possible. Such may be our great experience. He, the only One to whom we turn in discouragement, is the One to turn to for success. He makes us to enter with more than common heart and zeal and wisdom into his redeeming work.

Besides, in the divine will and way and order a special influence accompanies all preaching, teaching, and talking, all prayer, praise, and use of the Word. The Spirit comes by these channels as the water of New York comes through the New and the Croton Aqueduct, running, the one on the surface of the earth and over the Harlem, the other under the surface and below the Harlem, to enter ten thousand homes. So by channels the Spirit enters the hidden life of every soul that opens itself to God, and fills it with himself.

An illuminated Bible is far more useful than one not illuminated. A sacrament administered by one in the Spirit has far more power than when not so administered. You enter into God and he enters into you ; and you have found the secret of power. " He that abideth in me, and I in him, the same bringeth forth much fruit." The church works by a cultivated ministry, an attractive building and service, by exquisite music and

a crowded congregation. But the church works most successfully for its true ends when the Holy Ghost is in minister and singer, worshiper and worker; when social, intellectual, and artistic influences are thoroughly filled with those that are moral and spiritual. The kingdom of God—the real, invisible, secret, spiritual kingdom of the Lord's hidden ones and praying ones and believing ones and working ones—is not in word, but in power; is not in the voice, the tones of the speaker; is not in his attitudes; is not in his gestures and bodily presence. But mainly, does he carry the Holy Ghost? The importance of all natural power and skill in service is evident on every side. But after all, the spiritual inspiration, direction, and joy, while coming along the lines of manner and art and natural force, come by the authority and force of a consecrated soul behind these. Real, heartfelt, earnest piety back of one's proving and persuading and administering is as powder to ball. "I in them" is the motto for workers. The kingdom of God is not in the mere Bible or service or sacrament, but in humanity charged with divinity. What was first of all in the thought of Jesus, in the thought of his disciples, was the Holy Ghost. Jesus said, "Tarry ye at Jerusalem until ye receive power from on high." Paul said, "Ye shall receive power, when the Holy Ghost is come upon you." And the

disciples ever said, "Have ye received the Holy Ghost?" It is the Spirit in you that must be below all enthusiasm and behind all energy. It is the perpetual inspiration of Jesus Christ that alone will enable you to reach your highest success. This was the great power in the prophets, in Jesus, in Paul; "the powers of the world to come." It is not fury and heat and tumult of thought, but greatness and vigor and calm, this power of God. And it is victory, or—to die in the Lord.

CHAPTER XXXIII.

JOY IN GOD.

THE gospel is glad tidings. It was proclaimed with an outgush of song from heaven. It is full of Christian psalmody ; full of the inspiration of the Holy Ghost. It is righteousness, peace, and joy in the Holy Ghost. One possibility of the especial divine indwelling is to make this earthly existence to have something of joy, and to make the heavenly to be full of it. It is as two stars, a lesser going round a greater, this very bright and that very faint, and yet the inferior ever the brighter for its companionship with the superior.

To describe Christian joy is like describing a luster, a fragrance. Joy is exhilaration ; it is elevation of feeling ; it is a making melody in the heart ; it is mounting up with wings. It is involuntary, without effort ; coming at times like the flood in the stream, at times without one's will or choice. Yet it is subject to variations ; it ebbs and flows like the tide. Alternations of feeling are natural. Many a stream has its rise and

fall ; many a bright day has its clouds. " One star differeth from another star in glory," and one sphere from another sphere in life and happiness. There is the joy of the rippling brook, and of the stream dashing and dancing, its rush and leap and whirl through the ravine ; the joy of all the rejoicing earth. There is the bee's hum, the voice of the bird, and the burst of the whole morning choir. Life chirps, or drums, or crows, or sings—life in flood or field, in earth or air ; its pulse is musical ; it makes the lamb to gambol and the kitten to sport, the girl to romp and the boy to shout. There is the joy of spring and of the morning ; the joy of recovery, of reunion, of an open door ; the joy of a thousand things ; it lifts up the head, and for a little upon the inner eye the paradise appears. Then the joy of wit and humor and the ludicrous ; the lover's lot, the mother's heart, the father's pride ; all the enchantments of adventure and enterprise, of the heroic and the chivalrous. Everywhere do we meet with joy, even in this world of sin and death. It comes up continually, like the waves of the sea.

But an inspired singer says, " Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." In this glory of all life, this coming nigh to God, this sharing with Christ, there is a sharing of his joy. When the soul springs like a bird to its own

sphere, when the divine life enters especially into us, then comes our highest joy, a freshness, a responsiveness to creation, to others, and to God, that makes us in gratitude and love to see the everlasting beauty behind all beauty and the everlasting goodness behind all goodness. We hear the music of earth and the music of heaven; we have all the views of south land and north land, in nature and in grace. Our life is that of a bird swinging on the topmost bough and singing; that of a child never ready to come in if playing, never hungry if starting a journey; but a run, a jump, and a shout. There has been more Christian joy than we can conceive of; there is more for each than the most do get. The joy of the church rises like the voice of the never-sleeping, ever-sounding sea.

Jesus in heavenly light and life was at times full of heavenly gladness. "Who for the joy that was set before him endured the cross." His first miracle was at a marriage festival. His last conversation was, "That my joy might remain, . . . and that your joy might be full."

Similar is the story of the early disciples. In Jerusalem they "did eat their meat with gladness." In Samaria "there was great joy." In Antioch the disciples "were filled with joy and with the Holy Ghost."

As to its sources. This joy is natural. It is

the joy of a religious man's healthy body; it is the joy of a Christian mind in the study and possession of spiritual truth; it is the joy of a good conscience; it is the joy of benevolence. Gospel experience tends naturally to give a border of brightness to all earthly surroundings. The Christian in his toil and endurance feels that he has glory, honor, and eternal life. To him even the earth bears somewhat the aspect of heaven. There is a great shining in his soul. He rises to mountain summits and beholds distant glories; he sees that earth and heaven meet. The stream of his joy receives from all rills and brooks and streams of nature.

This joy is also supernatural, is from a source beyond nature, is of the Holy Ghost, is of God in us. We are joyful in his joy. In the special presence in the soul of the universal Spirit one has joy. When the Life that beats and breathes in the universe comes especially into the soul one has joy. The Wise Man says, "God giveth to a man that is good in his sight, wisdom, and knowledge, and joy." The nearer to God the more the joy; its flush is of the heavenly fire; it is the emotion of a soul in him.

One may, if he will, walk here and work here and rest here and live here, be happy in the Lord and in all that is the Lord's—the earth, the body, the work; in all he is in Immanuel's land,

Beulah land. He who gives their songs to the birds gives these joys to his. "In thy name shall they rejoice all the day." He who is born of God and bought of God, he who is taught of God and led of God, is an inhabitant of the hills, the heavenly hills, the Delectable Mountains.

Like the beauty of the foundations of the New Jerusalem, this divine and spiritual gladness is from twelve precious stones; it comes from the presence of those jewels of God, the graces. It is of religious principles and practices, of states and exercises of the heart.

There is the joy of illumination. In the light from above, in the vision of the love and glory of God, in the vision of our Lord, in himself and his offices, there is uplifting sunshine; the joy of him who is the Light of the World, the Sun of Righteousness, the Bright and Morning Star. There is the joy of one whose mind is made clear; who beholds in all the wonderful world things many, of guidance, comfort, and emancipation. The land on which this light shines is not a dark, but a bright land, one where the fairest live, and live a long while, and with joy draw water out of the wells of salvation. We all know how dull the scene in a hard, dark, chilly day—how unpoetic; and then the change in our mood—how we lift up—when the sun lights up. So spiritual illumi-

nation lights up our material world, our home, our social world, our work-world.

There is the joy of faith, of saving faith, of sense of guilt removed. Thousands have felt it in its freshness and fullness, this thrilling first experience of religion, this burst of the new-born soul singing, "I will greatly rejoice, . . . my soul shall be joyful in my God; for he hath clothed me with the garments of salvation." And there is the joy of all faith in him who is the river that makes glad the city of God, him who is the ladder of the dream of Jacob, and carries us from earth to heaven. The Apostle said, "Believing, ye rejoice with joy unspeakable and full of glory." He could neither measure nor describe it, but it rolled his soul along, and on, and on, like a rushing stream, to the endless sea.

There, too, is the joy of hope. "We . . . rejoice in hope of the glory of God." In the heart in Christ hope flashes and beams, and fills the soul with singing: hope of the leadings of the Spirit; hope of rising from the dead; hope of deliverances and transitions and likenesses through the working of the great and powerful agency within us; hope "that mortality might be swallowed up of life"; "hope of the glory of God." Hope is a bird, free, flying, soaring. Hope is a child; ever is something beckoning—birthday, Christmas, vacation, a visit. The Christian antici-

pates; he has the brightest, sunniest, most delightful of expectations. "I will see you again," said Jesus, "and your heart shall rejoice, and your joy no man taketh from you." "I am the door;" from what, and unto what? The Lord in the Apocalypse is seated on a rainbow throne, seal of covenant and token of hope. There is the future; the sense of good things now, the hope of good things then; new thoughts, new loves, new words, new sights to see, new efforts made. Joy is the sea-bird flying out over the ocean of the future. When the Christian looks back in review, looks around in observation, looks forward in expectation, his feeling is, "Lord, thou hast done great things for me, whereof I am glad." One of old sang, "Thou wilt show me the path of life: in thy presence is fullness of joy." Steadily as the stars that future shines.

Sometimes the joy of assurance is ours. We are rescued, transformed, irradiated, filled. We feel sure that we are to have the eternal blessedness. The very heavens are opened; the angels of God are ascending and descending. We are saved. The trees of the field wave it, the birds of the air repeat it in their songs.

There is the joy of obedience, of service rendered the Lord, of duty done; the feelings rise like the waves, that none can keep down. A good conscience is pure delight; it carries one

along like a fair wind a ship. In the doing one's duty on all lower planes is a certain joy; but much more so in the doing one's duty on the higher planes. Said the psalmist, "I delight to do thy will, O my God." Devotedness in obedience to the Lord is a joyous service. "Blessed are they that hear the Word of God, and keep it."

This life which is distinct in itself and yet is life in another has the joy of Christian service, the joy of disseminating the gospel, the special presence and blessing of the Master. It is a glad service; it cheers one as he goes on in it. As men march to music, so Christians march—steadily, buoyantly, full of life; happy souls, ever singing when in the service of their Saviour. Faith and love and hope and God's presence make them cheery.

And there is the gladness of success. Spontaneous is the shout of success; this anywhere and everywhere. But in religion there is in the shout an inspiration of God, a lofty and exultant hymn and song of the soul. We have been put to the work and we have won by labors; have been put to the fighting and we have won by strokes. There is the joy of jubilee.

There is delight in the ordinances. "Serve the Lord with gladness: come before his presence with singing." Here in religious meeting, here in his house, entering into his high and holy ordinances,

is the Lord of glory himself. The spirit is quickened; the eye is cleared, and opened to the heavenly things; the heart receives many tokens of the divine goodness, and is light. It kindles to a flame, becomes filled with holy ardor and resolution, maybe gets into the very sunlight of heaven.

There is the joy of festivals. At Christmas, the festival of the incarnation, with feasting and with joy we celebrate the birth of our Saviour. Then the blessed angels stopped their endless songs in heaven, and their melody, unutterable by us, rose and fell on earth; a distinct and special song of those they sing unceasingly. They sang in joy that God was given to man; sang of the Redeemer, of the living Lord come in human form to lighten all that lives. And every anniversary is a day of heaven, a day of gladness to those severed from God and slaves of sin. The Liberator is here. From the beginning he had been coming. The first steps of Jehovah in the eventide of paradise were the first steps of the Promised One toward his coming in the flesh. Now is the faith of the fathers realized. And Simeon in his turn in the temple, waiting, standing for them all, exclaims, "Lord, now lettest thou thy servant depart in peace: . . . for mine eyes have seen thy salvation." It had been a long watch, that of him and his; it is over. The "fullness of time" is come. That angels' song in the midnight calm

has been followed by many a broad, bright sunrise.

There is the joy of those persecuted for righteousness' sake. When the apostles had been beaten, "they departed from the presence of the council rejoicing." One's spiritual perceptions may become so clear as to give, in some instances, a joy that takes away suffering. Stephen in his dying had a vision that made his face to shine. Paul and Silas, hungry and beaten with rods, in the stocks and at midnight, sang praises, and all the prisoners heard them. When the venerable Ignatius, who had been a disciple of St. John, was looking forward to his martyrdom, he had so much of that joy which is a fruit of the Spirit that not only his enemies, but his friends, were astonished.

And so the stream of joy receives from all rills and brooks and streams of the works, the Word, and the Spirit of God. On its banks we hear the music of earth and the music of heaven. On its bosom we have all views in nature, in society, and in religion. This bright spirit is true and healthy and wholesome; it gives vigor. It does not overtire the body or blunt the perceptions or confuse the reflections. It does not dissipate the mind or enervate the soul; it concentrates the mind and strengthens the soul. It makes more

easy the inconveniences and infelicities of life; the natural afflictions, sad and heavy as they sometimes are. Often is joy the flower, heart's-ease, on the river's shore, while he who plucks it heals his hurt. The bent one straightens up again. When the Jews returning from Babylon wept at the foundation of their temple because of its littleness and their weakness, the prophet said, "The joy of the Lord is your strength." If we have to travel, let us have this joy to travel with; if to labor, this joy to labor with; if to suffer, this joy to suffer with. The Christian soldier never fights so well as when he fights in joy.

Then let us remember that this joy belongs not to things fleeting, but to things abiding. Storms cannot destroy, fire cannot burn, water cannot drown it. It belongs to the sea, with its ebb and flow forever; to the infinite throng of those stars that never wear nor grow dim. It is the radiance of heaven on earth. We need it in this world.

But what is the joy of heaven? The joy of perfect completeness, perfect soundness, perfect health, perfect relations with all that is about, all personal surroundings, all nature, all society; the sinful and sorrowful state ended, victory at last; the mists lifted from valley and hillside, and a whole bright new world in view. Study con-

stellation after constellation in those heavens; now slowly and now quickly pursue your way until the whole world of glory breaks in; and then know how much they have gained whom earth has lost.

CHAPTER XXXIV.

PEACE IN GOD.

IT is noteworthy, the continual allusion in the Epistles to peace in connection with God, to peace as coming from God, and to peace in the souls of believers. Every one of Paul's Epistles opens with the invocation of peace. Those of Peter and John make the invocation over and over.

In studying the Spirit's work upon us we come at last to peace. Sometimes, on a summer's day, one storm follows another; the sky gets heavy with vapor and dark with cloud, and down comes the rain; but suddenly all is clear and the warm sunbeams are felt. So is life; often, or occasionally, there are storms. In these it is good to get that restfulness which is in the Lord and his work. In whatever storm, the Christian can have Jesus sooner or later appear and say, "Peace, be still;" can see him walking on the waves, and hear him say, "It is I; be not afraid;" in whatever fear,

behind closed doors, can have him suddenly appear and say, "Peace be unto you."

It is of this precious and supreme peace that I wish to speak. A great teaching is here, a great gift from the other world to us in this hurrying world, and from him who is Lord in it. God's child need not be feverish or hurried or fretted; need not be bustling or restless. He can let go his cares, and by ministries of nature and grace be cared for.

Peace is the result of causes. A common seed is the result of movement, system, and cause at work. Fruit is a result of root and stem, of branches and leaves; a result of the flowers with stamens and pistils. Strawberry or raspberry or blackberry, all berries and apples, all pods and cones and nuts, come thus. So peace is a result: a result of perfect appropriation of the Lord, a result of his indwelling.

God mostly works in peace, in quiet ways. Even the making and finishing of the earth must have been comparatively quiet; the putting the loose material into beds, the laying of the strata, the lifting of the continents; even the dislocation of the rocks and the breaking up the framework of the mountains; the spreading the rubbish of their ruin—these mighty works were done in much stillness. Go out early on a summer morning, when all the grass, the shrubs, the trees stand in life; or

walk in mind through all the earth of herbs and trees. The upholding, on-moving power is beyond thought, and yet the action is the still sweep of the river of life. God works and yet rests, and his resting hinders not his working, and in his working he has rest—infinite rest and eternal peace. So in grace he mostly works in a quiet way. The light comes without your feeling it. It steals on and over the earth, the gleam of it on everything. We do not hear the sound of its coming; we but open our eyes and are in the midst of it. Quietly comes the light of God, revealing form and substance in things unseen. In it one perceives unerringly the way of life, the great privileges and duties of the Christian, and rests in the vision.

God gives peace. He who made the breadth of the sky and the silence of the field to be in somewhat symbols of himself, gave this heavenly peace to his Son, who in turn gives it to us. Down from God in his eternal rest it comes to his child, that he may go an even way; may have no anxiety, no strife, no shock; may not let go his hold on God when the world or the devil storms in, nor be appalled when every evil seems to have arrived. Sometimes in such case peace rises until it fills the soul.

God does not wait to the last to give this blessing, but gives it now, that each may go comfor-

tably his way through all the fatigue, the trial, and assault of life. "I will give you rest." As to those who walk with our Lord, as his light becomes somewhat their light, his love their love, so his peace becomes somewhat their peace. While he had feelings that would rise and fall, while he had to give attention and get tired, yet he was quiet. In prophecy it was said of him, "He shall not cry, nor lift up, nor cause his voice to be heard in the street;" and he was called "the Prince of Peace." Now to them who are with him in the sonship the Lord gives of this peace. When he wanted to leave to his disciples all that he could to make up for their loss he touchingly says, "Peace I leave with you." One here and another there receive this peace of the Master. When he reigns peace shall reign; this in families and churches, in communities and nations; no heated controversies, no bitter quarrels, no more fighting. "And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Further, this great and splendid possibility of the Christian comes by the other graces. It comes by faith; the vision of faith tends to peace. In our faith we leave with God our cares and desires, our labors and sorrows. We cease to be tossed about by every wind that blows. Abraham

received rest by believing God concerning a home and a son. So may any one have peace who is convinced that the Lord reigns and that "all things work together for good to them that love God." However much shall happen in the day, its beginning is still. The green fields are quiet, perhaps in part because we are quiet who look at them; are mentally and physically rested. All around in the stillness is the glittering sunshine. A boundless and unbroken peace is suggested. So the spiritual vision, while lively and vigorous, is calm and composing.

Faith makes wonderfully for peace: the steady leaning on Him who cannot fail or be mistaken, who has made general promises for general states and special promises for special states; the sense of God's help against all evil, and of God's keeping for all good; every interest secure come what may; confidence in God's knowledge and method and power. One can look sin in the face, fear in the face, sickness in the face, death in the face. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Peace also comes by love. God is love and dwells in its everlasting rest, and would have his own so dwell. To love as he loves, even all things good, is to make one's self to be in peace.

Peace comes by hope. It is the pathos of life

to toil and struggle, wear out and finally lie down. Now hope, in shape and grace an angel of paradise, is sent to earth to minister to man. "Hope and quietly wait"—quietly for treasures of rest for souls tired with this world's work; quietly for celestial freedoms from toil and care, from sickness and sorrow, from disappointment and pain; quietly wait for the coming of Him who will not tarry. To look forward to this, neither tiring in action nor in thought, is the beginning of the soul's everlasting rest, is the first-fruits of the peace within everlasting glory.

It gives peace to obey: to be ready to do; to have the mind made up now; to stand at rest waiting to go in God's direction and rule. In good conscience, in duty done, is tranquillity; in the laws of life kept is the peace of health. In every case it is true, "Great peace have they which love thy law." As the divine indwelling makes men subject to the divine order, peace reigns. It is because the earth, the moon, the inferior planets and the superior, move each in its place that they never collide in their wonderful progression. Momentum enough there is in the mighty revolutions, but there is a steady, directive force, and a ready yielding to that force. All the circling of these worlds, rolling in the sunlight, is obedient to the heavenly wisdom; hence harmony throughout the system from

boundary to boundary. So in man "the work of righteousness shall be peace"; the work of law and order. The righteousness may be by a process and the peace may be by a process, but finally the work will be done.

Thus in the graces is the beginning of peace in all its forms. In those powers are the eternal roots of this fair tree. On such ground does the fair building rise.

Of the nature of this peace not much need be said; and yet he who has found this secret of existence has something to say. This peace is not the gratification of every innocent desire; it is only acquiescence with things, though not a guilty acquiescence; it is reconciliation, which is not always satisfaction. It is more easily gotten than satisfaction, though both are often sought where not found. It is not the ending of work and fatigue. It is not exemption from temptation—even the Saviour was not so exempt. It is not exemption from struggle with evil in its various forms—even the Saviour was not so exempt.

There is the peace of the night: the sun has set; the labor and struggle of the day are over; nothing more can be done till the sun rises; the curtains are drawn; one is at home. Let worry sink like a stone to the bottom of the stream. There is no telling the peace which night has brought to earth's weary millions; the peace it has

brought in every age, the peace it brings in every land. It is an ancient, it is a present longing, that for the setting of the sun. There is the Lord's day: free of distraction and burden-bearing, a rest for the weary brain and troubled heart, a refreshing and renewal. That which one sees and takes of the Lord makes that life be such a day.

“ The year of jubilee rolls round,
And we, by faith made whole,
Have rest from sin, a peace profound,
The sabbath of the soul.”

There is rest from fear of some near or far-future ill; a firm confidence in God; a deliverance from imaginative evils, from worries. There is a “ casting all your care upon him ”; not one care, but all care. There is the peace of the child put into the cradle from the mother's arms: the soft bed, the slow rocking, the lulling song; the gentle, trusted presence; the adjusting if need be; strong arms if need be. So in the Lord we cease from our trying and our crying, our anxious thought. His face draws us, and by his presence we overcome.

There is rest from all disquieting and anxious reasonings—reasonings perplexed by insolvable mysteries, reasonings where reason is not powerful enough to give rest. One leaves the system of things with God, and gets above this nature that

has done so much to make us and to mar us, this nature that is so often the cause of our failure, this nature that makes us hard toil and sharp pain and heavy bereavement. He gets above the circumstances that sour and irritate and sometimes madden. He gets to be patient in trial, submissive in disappointment, forgiving in all injury, and at rest in all evil; for his life is "hid with Christ in God." The world has its commotions, its contentions; but amid all its agitation and strife there may come this experience, fresh out of heaven. Paul had this peace when false doctrines were rife and he was very zealous for the true; when religious discussion was abroad and he himself was a leader in it; when persecution was rife and he was in prison and maybe to die. Still he wrote to the Colossians: "Let the peace of God rule in your hearts, to the which also ye are called."

There is peace with one's self. Though weakness there be, and defects there be, and sins there be, still one has in much given up self-care and handed himself over to God. One puts the terrible discords of selfishness and anger and all the other evil beasts into Christ's keeping; the strife that one would have over, and the risings that he would have forever put down; all the fight with sins in the body and sins within the soul is put under Christ's charge. There is peace with one's

body, with its debility, its disease, its aging ; peace with one's mental constitution and all one's natural make-up.

This is spiritual peace : like the night of the city, the treadmills of toil are deserted, the last roll of the city's thunder has ceased, the streets gleam in the light of the moon, and there is no sound. It is a ministry of peace, like the quiet of the broad, deep river and of the mountains through which it runs ; like the quiet of the woods ; you quit the houses, you cross the fields, you enter the woods, you are in their great stillness. So is it when God's eternal work is wrought in us, and that sweet promise is fulfilled, " My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." It is the peace of the Lord and a part of our completeness in him. Every fair day of his has in the peace of nature an emblem of this. Every church service has in its stillness an emblem of this. Even the very subtle and sweet harmony of our praises who stand singing below is an emblem of this.

More and more in the manifestation of the Spirit is there peace. It is natural peace. With it things are natural, we are natural. Unique soul-possession as it is, it is felt amid natural surroundings and the world's life. There need

be no withdrawing into solitudes. The imaginative and metaphysical and mystical theory of some about it is not true to it; for their peace when experienced is unsubstantial and unnatural. It is, indeed, possible to see or trust or love without thought or word or motion, and in our inmost souls to go forth into that which is seen or trusted or loved; and this gives peace. But spiritual peace embraces far more than the peace of contemplation or than the calm of changeless, motionless absorption. Especially is it more than that false peace where the ideal is realized: to do and think and feel and will as little as possible; one sinking away into an eternal afternoon rest; one counting to be still the height of enjoyment. Our Lord's peace is not blank vacuity of soul, unthinking ecstasy; the leaving sense and thought behind; the being a placid lake to receive and reflect images; the reposing in a kind of nothingness; no real self-moved thought or prayer or praise. All this is unnatural; it is will power, and in the very name of the annihilation of will. Peace is not the continually making one's self as a waveless, tideless ocean. In spiritual peace you have the naturally varied life of man, the varied objects of thought and affection; you behold things one by one and in succession, and see to-morrow what you did

not see to-day; you have peace in connection with all the movements of natural life.

It is living peace: life on every side, yet peace. One has toil even, strain even; one has thought and word and motion, sight and knowledge; one takes in things great or beautiful or wise; all the things of Him who made them all. There is life, broad, deep, and active; there is the hush of a heart of fire and not of ice; the calm of a face ruddy with life and not white in death.

You enter a great manufactory. You see the engine. One sits by it in a chair, and on a carpet governs it by a touch, and it moves every shaft and belt in the building; yet it is noiseless. Step out upon the lawn in the evening and look up to the sky. There are tremendous bodies moving at tremendous speed, and yet in their inconceivable swiftness as they bowl through space there is no noise. In this shining firmament, with its eternal tranquillity and yet everlasting movement, we have a perfect symbol of the eternal spirit-world.

There is the final and everlasting peace. Those dying in the Lord depart into this peace. Every faithful one shall depart into "the rest that remaineth for the people of God." He that in paradise is united to God has no disturbance—none from fear, none from pain, none from sin. Where fear and pain and sin are not, and unceas-

ing grace forever reigns, there shall be unwearying and unwearied rest. They have peace and everlasting rest, the holy angels and the spirits of just men made perfect, who reach to hear the heavenly anthem that sounds and plays for ay.

CHAPTER XXXV.

GLORIFICATION.

JESUS in his last conversation spoke of a future and blessed state in which he thoroughly believed with all his human soul. He passed into that state in his ascension, as our forerunner. Life in him carries us to a greater life in him. Read carefully and you will see this perfecting and glorifying, this completing of salvation. This is the last doctrine, the last subject of faith, the great experience—this glorification. It is the final mystery of redemption, an enlarged work and measure of special divine impulse. All the sons of God have come to their great inheritance.

There are beginnings of the Spirit upon earth, where unnumbered people have received something of it, and from whence numberless persons have by it been raised to reign in everlasting life: all the born and unborn little ones; all that greater host than ever, the living host on the earth; all the innocent; and all those who have lived by

faith: these "shall shine as the brightness of the firmament."

This glory is but revealed. We know not the manner of its coming, its outbursting, its bright appearance. It may be instantaneous, it may be gradual. Things in the Bible point to its being like the lightning. Individual differences shall continue: "One star differeth from another star in glory." The body shall exist, of the Spirit and glorified. The same resurrection in the Lord's case and in ours.

There is transition: change from one state to another, a sinful to a sinless. "This corruptible must put on incorruption, and this mortal must put on immortality." Finally, the present system makes transition. There comes a "restitution of all things"; a righting and restoring.

There is translation: a change from one place to another; from the visible to the invisible, from earth to heaven. There shall be a land, and you may rest assured that it shall be a homelike land. To be sure, we enter within boundaries without the present visible earth, but they exist for our future human experience.

There is transformation: a change from one form to another; from a dying to an undying body; to a form fashioned from within, even as with the seed that springs up in the earth, the warmth, and the moisture.

So, then, the present form shall perish; we shall die. Jesus said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The Old Testament calls, "He giveth his beloved sleep," and the New Testament responds, of "the dead in Christ," of them "which are fallen asleep in Christ." Tenderly, and in words which are a prophecy, is this death, which is everywhere, changed, transformed, into a life which is forever, by some readjustment, into a life in new forms.

Now we understand the Scriptures: that hope of the Old Testament, the coming of the Lord; and that hope of the New Testament, the return of the Lord. Now we understand the pointing forward of much Christian doctrine and even of Christian ordinances.

Now we understand the longing of the saints: that old singer's sure feeling, though he be dead ages ago: "But God will redeem my soul from the power of the grave;" the Apostle's narration of experience: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life;" his further testimony: "We also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption

of our body." Here is something to be reached after and taken hold of. This is the goal, this "the prize of the high calling of God in Christ Jesus." For this the earnest expectation of the creature waits. To this the believer looks forward.

"Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun;
Both speed them to their source;
So a soul that's born of God
Pants to view his glorious face."

There are natural and supernatural longings: to welcome deliverance from the bondage of corruption; to triumph by faith over the king of terrors. With such intensity of desire some reach after that glorious consummation, the endless life.

CHAPTER XXXVI.

CONCLUSION.

I HAVE now tried to put the doctrine of the divine indwelling not as vague, uncertain, and indefinite—something shadowy—but rather as something certain and substantial. I have tried to state the teaching clearly and positively. I have attempted to unfold and establish it, to amplify and illustrate it.

We have been studying the mystery of the words of Jesus: “Abide in me, and I in you;” studying the Divine Being, not as transcendent, but as immanent, as in a mystical union with us; as essential, fundamental. He is not simply the support of conviction and conversion; not simply the radical beginning, but also the continuing; the support of all the great generic states of Christian experience, all the gracious affections in their fervor, all the gracious practices in their devotion. The great conception is of him with God in him. However hidden God may be, he is the great underlying power in the universe. How-

ever hidden you may be, in shade or silence, his Spirit is in you.

The very genius and spirit of our experience and our Bible is this great free gift of God, this presence and activity of his Spirit.

In experience you make the discovery of his nearness: just the opening of the eyes of faith. Paul says, "Striving according to his working, which worketh in me mightily." However he knew it, he had it. He may have known it by direct consciousness, by the witness of the Spirit; or he may have known it by its effects. Was there, on the one hand, a direct assurance, or, on the other, a feeling like that of physical vigor, an exhilaration; or again, simply a belief, a conviction drawn from certain evidences of the fruits of the Spirit?

In the Bible the Old Testament points out the Spirit's indwelling as the great privilege of New Testament times. As in Ezekiel: "And I will put my Spirit within you;" in Joel: "And it shall be in the last days, saith God, I will pour forth my Spirit upon all flesh." The last of the prophets, John the Baptist, said, "He that cometh after me shall baptize you with the Holy Ghost." The last emphatic word of our Lord was concerning this; his last and chief thought and desire. He said, "It is expedient for you that I go away: for if I go not away, the Com-

forter will not come unto you." Just what the connection was between the going of Christ and the coming of the Spirit has not been revealed. We may, however, say that only now could the Spirit have such truth about Christ, to work from and with, as seems to be needed. The facts about him seem to be the great organon or instrumentality of salvation. Spiritual influence is thereby so increased as to become practically a new influence. The Spirit's preaching could now come home as never before. The person and work, the resurrection and reign of Christ, when taught by the Spirit, would work so efficiently, produce so many and great results, that observant men of God would speak of the Spirit "poured out," of "the latter-day glory." Now all the disciples at Pentecost were baptized with the Holy Ghost; now the three thousand who gladly received Peter's word about Christ; now Cornelius and his Gentile company; now the disciples whom Paul met at Ephesus; now Stephen and Barnabas and all—Jews, Samaritans, and heathen. Paul says in 1 Corinthians: "For in one Spirit were we all baptized." The indwelling was the one great experience. The ages since have witnessed a powerful manifestation of this life within the life of man.

This great fact of the faith is at the foundation; is the root of the tree of life, with all its fruits—

duties, privileges ; but is itself life, and not merely one or another blessing of life, passing or lasting appearance of life, but everything of life ; the spring and all that flows from it. It is what you are, rather than what you do, that is to be sought after. It is life rather than this or that fruit of life. Life is not mere existence, the keeping soul and body together, the mere continuing or perfecting of one's nature. It is life in the Bible sense, in the Lord's sense : an outgoing life—such life as God has, such life as his Spirit gives ; life given to the worthiest ends ; life given to God, and filled with all the blessing of God. So great, so rich, so full is our humanity in him ; so continually comes this enriching from on high : when we sit with folded arms in weakness ; when we creep or walk or run. The Spirit is the air we breathe. No bounds or walls can keep him out. We take him in by ways more than ordinary, by senses more than five. It is a large measure which he has who enters into God and lives in the presence of the Lord.

It is this teaching that I have in this book tried to understand and appreciate. This is the true philosophy of life, the natural and deepest source of life, the solution of "the whole world's problem how to carry the burden of life" : to be as Christ was ; to think and receive as he did ; to go forward along the line on which he went forward.

He says, "Learn of me." Most of all did he live with the Father. How close, too, in Jesus the divine and human are! Turn to him and see the chief One in whom is the divine indwelling. Witness his emancipation and consolation, his consecration and service, his joy and peace.

The Lord represents and gathers up in himself all men. He is the Son of man, and the organic head of redeemed humanity. When he took our nature he, with the rest, took our relations to the Holy Spirit. He received the Spirit as we do. His is the mold, the pattern, the form. He is man at his highest; man in great experiences, great communings, great entrances into the secret place of the divine presence. His is no other than our own humanity—no strange, unnatural manhood, but man as God thought him, man as the other world perfects him; the type and standard; a man to whose face no earthly face fully corresponds, but to the strength and beauty of which many a human face is growing. There is power to receive the same divine life he had—our lives to be like his, though only as the dewdrop to the ocean that goes round the globe. Let God enter and you have this never-failing, never-dying life. Put yourself where Christ can find you and you can feel his power. It is for you he is forever seeking. Try yourself to find him, for only thus will you be found of him.

We must come to our Lord. Everything becomes clear in that life which is our perpetual study and inspiration. Christ in his own person and life was a manifestation of the reality of the divine indwelling. He stands as our example. He who is in Christ has a heart like the Master's—for the gain of others; a longing for their life and liberty and joy; even the gain of all this crying world. He who is in Christ has the Christianity he taught and lived, and shall go as Christ has gone, and be as Christ has been, even glorified.

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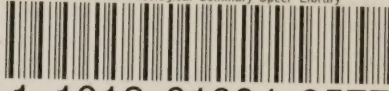
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